Ja Ball

THE VISIONS OF Government,

WHEREIN

The *Antimonarchical* Principles and Practices of all *Fanatical Commonwealths-men*, and *Jesuitical Politicians* are discovered, confuted, and exposed.

By *EDWARD PETTIT*, M. A. and Author of the *Visions* of *Purgatory*, and *Thorough Reformations*.

Morosophi Moriones pessimi.

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XUM

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TO THE

High, Potent, and Noble PRINCE,

JAMES

Duke, Marqueſs, and Earl of ORMOND *in* ENGLAND *and* IRELAND; *Earl of* Oſſery *and* Brecknock, *Viſcount* Thurles, *Baron of* Arclo, *and* Lanthony, *Lord Lieutenant General, and General Governour of His Majeſties Kingdom of* Ireland, *Lord of the Regalities, and Liberties of the County of* Tipperary; *Lord Chancellour of the famous Univerſities of* Oxford *and* Dublin; *Lord High Steward of His Majeſties Houſhold; One of His Majeſties moſt Honourable Privy Council in* England, Scotland, *and* Ireland, *and Knight of the Moſt Noble Order of the* GARTER.

May it it pleaſe Your Grace,

I Humbly preſume to take this opportunity of congratulating the late Deliverance of your Grace's Noble Son, his Ex-

cellency the Earl of *Arran*, under whose Care and Conduct, the flourishing Kingdom of *Ireland* injoyes both Peace and Plenty at this day: and I hope Your Grace will be pleas'd to accept of these honest labours of my *Pen*, in defence of that Monarchy, which you have so long assisted with your Counsels, so often vindicated with Your *Sword*. My *Lord*, There never was a wiser Government, never a more *Gracious* Sovereign, never a more faithful Subject than Your self. All your

Prince-

Princely Vertues will make *Your Grace* an Illuſtrious Pattern to the Ages to come, who cannot be parallel'd by any that are paſt. He that compar'd Your Grace to *Barzillai*, did it, becauſe among all *David's Worthies*, there was none that for Greatneſs, Fidelity, and long Experience, might compare with You: and yet You as far exceed his recorded Merits, as the *Iriſh Seas* do the little River of *Jordan*. May the ever-living God make Your Grace as far excel him in *length* of daies, by

adding to Your Illustrious Life, *those* which in his Divine Wisdom he has been pleas'd to take from Your Right Honourable Father, and from Your Noble Son, the late Earl of *Offery*; and thus make up to us *our* loss here upon Earth, and *Yours* with a late, but glorious Immortality, with them in Heaven. This is the hearty Prayer of all that Fear God, and Honour the King, and in particular, of

Your Grace's most humble

and obedient Servant,

EDWARD PETTIT.

THE CONTENTS.

VISION I.

THE Introduction. The Ghoſt of S. Jerom, a Native of Hungary, after a relation of the preſent State of that Kingdom, condemns their Rebellion, from the Doctrine and practice of the Chriſtians of his time. The Grand Confederacy againſt Chriſtian Religion and Government, diſcovered in a Dialogue betwixt the Ghoſts of the late Vizier Cuperlee, a General of the Jeſuits, and the Earl of Shaftsbury. The reaſon why the Fanaticks of England, lament the defeat of the Turks. A parallel in ſome new Remarques betwixt them. Whether was the more Unchriſtian, to wiſh the ſucceſs of the Turkiſh Arms before Vienna, or of the

the Moors *before* Tangier. *The impious and fooliſh conceit of preventing* Arbitrary *Government, under the* Protection *of the* Grand Seignior. p. 1

VISION II.

THe *miſerable ſtate of the* Chriſtians *under the* Turks: *the happy condition of the people of* England: *Good Government the reaſon of it: The* Malecontens *deſcribed and expoſed: The Argument that converted and confirmed a* Jew *in the* Chriſtian Faith: *He confutes and condemns the* Fanaticks *for their Rebellious Murmurings and Practices: He proves* Monarchy *to be of Divine Inſtitution, and the beſt of Governments. The* Monarchy *of* England *the beſt in the World. The deſign of* Hobbs's Leviathan *and of* Nevil's Plato Redivivus, *they are both in the extremes, and both exploded. The Ghoſts of* Hobbs, Machiavel, *and ſome other modern* Politicians, *quarrel about Prehemineence.* Lucifer *not able to decide the Controverſie, referrs it to* Bradſhaw; *He*

He determines for Richard Baxter, *upon the account of that Maxim, that* Dominion is founded in Grace. *The* Folly *of* it *discovered in his Book intituled* A Holy Commonwealth; *and the* Villany *of it in the Practices of the late* Commonwealth *of* England. p. 45

VISION III.

THe *monstrous Loyalty of the* Fanaticks: *Their several Ridiculous Policies; the* growth *and* design *of the late* Hellish Conspiracy. *The two fundamental Principles of the* Good Old Cause. First, That All Civil Authority is deriv'd Originally from the People: *The extreme* villany *and* folly *of this Proposition throughly examined, and by a Civiliz'd* Cannibal *condemn'd. The* Second, *That* Birthright and Proximity of Blood give no Title to Rule or Government: and that It is lawful to preclude the next heir from his Right of Succession to the Crown. *The great* impi-

impiety and folly of this Proposition fully discovered and condemned by an Indian of New England. The Authors and Abetters of them both, exposed. The great Wisdom and Goodness of our present Gracious Sovereign, in securing to this Monarchy the right and lineal descent of the Crown. p. 147

VISION IV.

THe wicked Policy of raising a mean or evil opinion of the Sovereign in the minds of the Subjects. The trivial and unreasonable occasions of such an opinion, a pleasant instance thereof in the Case of the Salique Law; it is condemned by an Hermaphrodite. Better that the Sovereignty should be in one Woman than in five hundred men. The Sovereignty of England in a single Person. The heresie of the Whiggish Lawyers. Those that envie of the Antiquity of Parliaments, and those that vilifie them, are Commonwealths men, and enemies both of King and Parliament. The

The Contents.

The Characters *of several* Commonwealths-men; *good advice to them. A* Panegyrick *upon the* King, *the* Duke, *the* Royal Family, *and all the True-hearted Nobility, Gentry, Clergy, and Commonalty of* this Realm, *an* hearty Prayer *for them.* p. 217

Books

Books Printed for, and are to be ſold by Edward Vize, *at the* Biſhop's Head *over againſt the* Royal Exchange *in* Cornhill.

A Diſcourſe of Prayer: Wherein this great Duty is ſtated, ſo as to oppoſe ſome Principles and Practices of *Papiſts* and *Fanaticks*; as they are contrary to the Publick Forms of the Church of *England*, eſtabliſhed by her Eccleſiaſtical Canons, and confirmed by Acts of Parliament.

A Diſcourſe concerning the Tryal of Spirits: Wherein Inquiry is made into Mens Pretences to Inſpiration for publiſhing Doctrines in the Name of God, beyond the Rules of the Sacred Scriptures. In oppoſition to ſome Principles and Practices of *Papiſts* and *Fanaticks*; as they contradict the Doctrines of the Church of *England*, defined in her Articles of Religion, eſtabliſhed by her Eccleſiaſtical Canons, and confirmed by Acts of Parliament.

A *Spittle* Sermon Preach'd In Saint *Brides* Pariſh Church, on *Wedneſday* in *Eaſter Week*, being the Second Day of *April*,

April, 1684. Before the Right Honourable the Lord Mayor, the Court of Aldermen, and the Sheriffs of the now Protestant, and Loyal, City of *London*. These three, by *Thomas Pittis*, D. D. Chaplain in Ordinary to his Majesty.

Advice to the Readers of the Common-Prayer, and to the People attending the same: With a *Preface* concerning *Divine Worship*. Humbly offered to Consideration, for promoting the greater Decency and Solemnity in performing the Offices of Gods *Publick Worship*, administred according to the Order established by Law amongst us. By a well meaning (though unlearned) *Laick* of the Church of *England*, *T. S.*

The Life of the Learned and Reverend Dr. *Peter Heylin*, Chaplain to *Charles* I. and *Charles* II. Monarchs of *Great Britain*. Written by *George Vernon*, Rector of *Bourton on the Water* in *Glocestershire*.

The Crafty Lady: Or the Rival of Himself: A Gallant Intriegue, Translated out of *French* into *English*, by *F. C. Ph.* Gent.

ERRA-

ERRATA.

The Reader is desired to take notice of two mistakes which escap'd the Press.

PAge 22. line 16. for *Castius*, read *Cabalist*, p. 29. blot out *with Liquors not Symbolical.*

THE First VISION OF GOVERNMENT.

The CONTENTS.

The Introduction: The Ghoſt of S. Jerom *a Native of* Hungary, *after a relation of the Preſent State of that Kingdom, condemns their Rebellion, from the Doctrine and Practice of the* Chriſtians *of his Time. The grand Confederacy againſt Chriſtian Religion and Government, diſcover'd in a Dialogue betwixt the Ghoſts of the late Vizier* Cuperlee, *a General of the* Jeſuits, *and of the Earl of* Shaftsbury. *The Reaſons why the* Fanaticks *of* England *lament the Defeat of the* Turks; *a parallel in ſome new re-*

marques betwixt them: Whether was the more Unchriſtian, *to wiſh the Succeſs of the* Turkiſh *Arms before* Vienna, *or of the* Moors *before* Tangier. *The impious and fooliſh conceit, of preventing* Arbitrary *Government, under the Protection of the* Grand Seignior.

THE Famous Story of the Apparition of *Buda* in *Hungary*, after the ſucceſsful Victory which the *Chriſtians* obtained over the *Turks* at *Barkan*, is ſo generally known, that I need not relate it again: I am ſure that when it was firſt told to me, it made ſuch an impreſſion upon my Fancy all that day, that I no ſooner ſlept at night, but I dream'd at ſuch a ſwift rate, that I was got as far as the *Berg* Towns, famous for thoſe profound and rich Mines of Silver, in poſſeſſion of the Rebells under the Command of Count *Teckeley*. Whether it was my Fear or Curioſity that let me drop down to the bottom of one of them, I cannot certainly tell: But I no ſooner found my leggs again, but methought I march't

march't through a dark and narrow Paſſage; at the farther end of which, I eſpied a very old Man with a long white Beard, ſitting at a Table, with a dim Light and a Book before him, and laying his right hand upon a Deaths-head, he ſeem'd to weep very bitterly. Bleſs me, quoth I! Where am I? In *Limbo Patrum?* Have I ſtumbl'd upon one of the *Antediluvian* Patriarchs? What Venerable *Sage* is this? I am reſolv'd to know what part of the Chronology he belongs to. In order to it, I advanced three or four ſteps, with a deſign to ask him his Name: but as ſoon as he lifted up his head, I perceived that it was S. *Jerom*, the moſt eminent Scholar that ever that * Nation bred, and a worthy Father of the *Latin* Church. I was extreamly amaz'd to meet with him ſo far under ground; and being deſirous to know the Reaſons of it, he prevented my boldneſs, by ſaying, *You may wonder to meet with my Effigies or Ghoſt in any other place under the Sun, but in the Chappel of the* Nativity *of* Bethlehem, * *where I ſpent the latter part of my Life in thoſe Religious Duties which became ſo Sacred a place: you may wonder, that I,*

* Born at *Stridon.*

* *Sandys Trav. p.* 141.

who liv'd and dy'd where the Saviour of the World and the King *of* Glory *was born, should here appear where the* Mammon *of* Unrighteousness *is hatch'd in the Womb of the Earth.* I should be much more surpriz'd, Holy Father (said I) to meet you upon the *surface* of it, which is all o're stain'd with the Garbage of Infidels steep'd in whole streams of Christian Blood, as if they had utterly banisht the Doctrine of that *Prince of Peace. How!* cry'd he, *have the* Goths *over-run the World again? Is my Native Soyl trodden down once more by those impure* **Barbarians**? No, cry'd I, they are not call'd *Goths* nor *Vandals* neither; but they style themselves The **Brethren**, the **Elect**, **Holy Saints**, and **Reformed** Christians. *These are* (reply'd he) *fine Titles which some ancient Hereticks usurp'd and abus'd; but pray let me know their present case, as short as you can.* I shall with all submission, said I, give you an impartial account of them to the best of my memory.

This your Native Kingdom of *Hungaria*, after many revolutions, from being a Province of the *Roman* Empire, fell at last into the possession of the *Austrian*

ſtrian Family, which now upholds the ſmall remains of the Weſtern parts of it in *Germany*. *Ferdinand* the Brother of *Charles* the Fifth, laid claim to it in right of his Wife, who was Siſter to the unfortunate *Ludovicus* the Second; but the *Hungarians* made choice of *John Sepuſio* Vaivod of *Tranſylvania*; who, to ſettle himſelf, call'd in *Solyman* the Magnificent, Emperour of the *Turks*. *John Sepuſio* dying, left only an Infant, who was Crown'd in his Cradle: upon this, the *Turkiſh* Emperour, who had reſtor'd the Father, under pretence of protecting the Son, ſeized the Regal City of *Buda*, with many other Towns, and filled them with his own Garriſons; upon which, the *Hungarians* ſeeing their growing danger, did with univerſal conſent, elect the aforeſaid *Ferdinand* their King, as beſt able to defend them; in whoſe Family it has continued for an hundred and forty years; *their Elections being matter of Formality only. They took the beſt courſe* (reply'd the Father): *What is the reaſon that they now revolt from them?* You muſt underſtand (ſaid I) that theſe Princes of the Houſe of *Auſtria* are great Patrons

of the *Jesuits* (a pestilent sort of Hereticks) who have poison'd the Christian World with their damnable Doctrines, of Deposing and Killing Soveraign Kings and Princes: and though one would think *this* were enough to enflame all the *Potentates* of the Earth against them: yet they have gain'd so much upon the *Emperour*, that (upon the account of their forsaking the *Romish* Superstitions) they have not only advised him to abridge them of some of their *Civil Rights*, but to persecute them with extream Rigour for the sake of their *Religion*: upon which, a Party of them have renounc'd their Allegiance to their Temporal Lord, have set up one of his sworn Subjects against him; and to confirm him, have recall'd the *Turks*, the Disciples of one *Mahomet*, who has damn'd many Millions of men with his impure Doctrines, made up of a monstrous confusion of *Arianism*, *Judaism* and *Paganism*, and now threatens all Religion with his *Blasphemies*, and all *Christendom* with his *Arms*.

What! said he, looking as austerely upon me (as if *Ruffinus* had peep't over my shoulder) *because they are persecuted*

ſecuted by the Counſels *of the* Jeſuits, *will they be damn'd by their* Doctrines? *Was there ever ſuch a Myſterie of Iniquity ſince the ſubtle Serpent twin'd about the Tree with the forbidden fruit in his mouth? Was there ever ſuch an Age as this? Surely theſe are the laſt and worſt of dayes; and I am certain it was not ſo in thoſe wherein I lived: and were I now amongſt them, I ſhould tell them, that the* Chriſtians *did not revolt from* Conſtantius *though an* Arian, *nor rebel againſt* Julian, *though an* Apoſtate, *and both Perſecutors. They did not call in the* Goths *to* refine *the* Goſpel, *nor the* Perſians *to* reform *them from* Idolatry. *They took up the* Croſs *to ſuffer with their* Saviour, *but they did not take up* Arms *to rebel againſt his* Vicegerent. *They wrote againſt* Hereſies, *but durſt not ſo much as* ſpeak evil of Dignities. *So that as the* Practices *of theſe dayes are much differing from the* Piety *of the former; ſo let them pretend to what they will of the* latter, *'tis* Ambition *makes* great Traytors, *and* Covetouſneſs little Rebells: *for the firſt, pray obſerve my* Commentary *upon that Text,* Put them in mind to be ſubject to Principalities and Powers, and to be ready

Comment. S. Hier. in cap. 3. Epist. ad Titum.

to every good work. *Quod quidem præceptum*, &c. *which precept in this and that other place* (viz. Rom. 13.) *I think to be therefore given, because at that time the opinion of* Judas *of* Galilee *was yet fresh, and had many followers, and of which there is mention made in the* Acts of the Holy Apostles; *for before those dayes rose up* Theudas, **boasting himself to be some body.** *Now for the second,* And in the dayes of **Taxing** *arose* Judas *of* Galilee, *who propos'd it as probable from the Law, that none but* God *should be called* Lord, *and that those who payed their* Tenths *to the* Temple, **should not pay Tribute to** Cæsar.

Acts 5. 36.

Ay, but Holy Father (said I) I told you, that they were persecuted for the sake of their Religion, and therefore cannot be said to rebel out of Covetousness.

I confess (reply'd he) *that a blind zeal may carry them a great way; but such fight not so much against the Idol, as for the Gold that is about it. 'Tis for this gay dross* (pointing to the Silver Ore) *that they drag the glittering Steel from the bowels of their Mother Earth, to sheath it by an unnatural War, in one anothers. They quarrel not for* Heavenly

venly Graces, *but for* Earthly Plunder: *they fight not to refine their* Religion, *but their* Gold: *'tis for* this, *the* Turk, *who hates an* Image, *becomes an* Idolater *by his Covetousness; and the* True Protestant *turns* Jesuit *to worship* this Mass: *and since the Banners of* Mahomet *are the Ensigns of Mammon, 'tis no wonder that so many crowd under them.*

At this I heard a mighty clashing of Armor, and a great confused noise of people howling and groaning; upon which, the Candle before S. *Jerome* burnt blue: and by the last light of it he dissolv'd into a shower of Tears, and so in a Mist vanish't away. I was now left in the dark, not knowing which way I came in, or how to get out again: and therefore I stood my ground, expecting to see what would be the event of that great Hurly Burly I heard: at last a pair of great Gates opened, and there crowded in a vast number of *Turks*, all bloody and wounded, stript stark naked, shivering and groaning, and crying, *How has the* Mufti *deceived us! What a prodigious Impostor does our great Prophet* Mahomet *at last prove to us! the first promising*

mising us victory if we fight, and the second a Paradise if we die.—But what did they promise you for *running away?* cry'd a great number of ugly *she Devils, (with nasty duggs, pushing them forward with flaming Torches) Had ye not superfine notions of the state after death, think you? Are you not pretty Companions for rolling black-ey'd women, when your carcasses are nothing but dust or putrefaction? assure your selves we are all the Company you are like to keep; and if this be your Paradise, you shall injoy it for evermore.*

These were no sooner dispos'd of where those implacable Furies thought fit, but I saw a great number, as I thought, under a more cruel discipline: for they were driven along by an huge and terrible tall Fiend, branding them on the backs with red hot *half Moons*; and their faces were all oversmear'd with blood: asking who they were, I was told that they were the *Teckelites*, and that *Lucifer* had taken particular care of them, by separating them from the honester *Turks*, by cutting off their foreskins, and had bedaubed their faces with the blood of their *Circumcision*, in token of their renoun-

renouncing their Chriſtian *Baptiſm*, and to mark them out for the *greater* Damnation.

I was no ſooner got clear of thoſe numerous wretches, but I eſpied a Gentleman, whom I formerly knew, and who was acquainted with moſt of the affairs of *Chriſtendom*, and had travailed through moſt parts of *Turky*; but before I could accoſt him, there came between us the renowned *Vizier Caperlee*, raging and fretting with ſo much wrath and fury in his face, that he made all tremble before him.

However, as ſoon as he was paſt, *Signior Chriſtiano* (for that was my friends name) came to me, and inviting me to follow after him, told me that I ſhould both hear and ſee things worth my Obſervation: and indeed we had not gone a Furlong, before the haughty *Vizier* fell on his knees, and laying his hand on his breaſt, and bowing his head: *O* Mahomet (*cry'd He*) *our holy and great Prophet, why haſt thou ſuffered ſo much ſhame and diſhonour to befall the* Ottoman *Forces, that were raiſed to propagate thy Faith and holy Religion, to the ends*

of

of the Earth? Whilst I govern'd the Divan, *all things, we undertook, prospered, both at home and abroad; but now I understand that the Banner that bears thy Sacred name, is carried in Triumph to the Idolatrous City. And the* Musselmen, *thy true disciples, flee before the face of* Gaurs *and Unbelievers; see here the Carcasses of thy proselytes that come from the burning sands of* Libya, *lye here unburied in this cold Climate, where Rocks of Ice blunt the Sun-beams! Grant we may revenge this loss, this dishonour, upon these unwashed Christians; that we may flea their Magistrates alive; That we may rip up their teeming Matrons, and give their Breasts to Wolves and Dogs; That we may send all their Sacred Priests to the Plough.*

Rome.

Not *all* of them, cryed a *Jesuite*, who had like to have stumbled over him; I know not what wrong we of our Society have done you: You are beholding to us for that posture of affairs that gave an advantage of beginning a War, which in all probability might have prov'd very honourable and profitable to the *Sultan*: had our designs taken effect in *Poland*, that King had never hindred yours before *Vienna*,

na. Did not *We* divide the Chriſtian Princes, it were in vain for all the forces of the *Eaſt* to attacque the *united* Powers of Chriſtendom: 'tis we have weakened the houſe of *Auſtria*; 'tis we have brought your mortal enemy, the *Spaniard*, ſo low: *and although you will not acknowledge Chriſt; yet I know not what reaſons you have to object againſt* Ignatius Loyola, *who was as good a* Souldier *as* Mahomet; *and* We *have ſince been as great Merchants.*

I do not forget, replyed the Vizier, *how much the* Divan *is beholding to your Conclave; and therefore let this be the agreement betwixt us: We will carry on the War in the Empire, untill you have gained the Popedom, and when* Vienna *is Ours, and* Rome *Tours, you ſhall help us to deſtroy all the Hereticks of our Religion, eſpecially the* Perſians; *and* We *will aſſiſt you to deſtroy all thoſe of Tours, particularly the* Engliſh.

The Bargain was concluded by their friendly parting, but the Jeſuit was not long gone, ere there was a cry, *Make room for the King of* Poland: At this very name, the *Vizier* quaked for fear; but when he ſaw only a lean

lean ſallow Carrion of a fellow coming towards him; *Had the Pox* (ſaid *He*) *but ſprung ſuch a Mine in the ſides of* Sobietski, *Our forces had taken* Vienna *long ago. But it was a fatal* * *day to us, when he with his Young* * Scanderbeg *came upon us; a day wherein the* Gaurs *have reaſon to rejoyce:* and a day wherein the Tories, replyed the Earl of *S. had as much reaſon to give Thanks. Who are they* (ſaid the Vizier)? *I never heard of them before. The moſt irreconcileable enemies that you have in the* World, replied the Earl; *and whom we had utterly deſtroyed, had not our deſigns been unfortunately diſcovered: by a ſhort relation of which you will know how much I deſerv'd the Kingdom of* Poland *at your hands. You muſt know that the King of* England *is* Guarrantee *of the Peace of Chriſtendom, and by that high Honour conferr'd upon him by the Chriſtian Princes, He was in a capacity to turn all the ſtrength of the* Weſt *upon you, and not only to free the Empire of* Germany *from the Arms of* France; *but to put both the* Dutch *and* Spaniard *alſo into a condition of ſending Supplies, both of Men and Monies, beſides what he might have*

* *Septem.* 9.
* *Alexander.*

have afforded of his own: But we the true Proteſtants *of* Great Britain, *being oppreſt with Popiſh and Idolatrous Abominations, ſtirred up the minds of the people to contend againſt the encroachments of the* Man of ſin: *By which means we raiſed ſo many Tumults and Seditions, that he had not only enough to do to keep his own Subjects in Peace, but indeed it was a wonder that* he preſerv'd his own life. *However, We made it uncomfortable enough to him: For though the Occaſions were never ſo preſſing and urgent: Though the Honour and Safety of the Nation depended never ſo much upon it, we would not grant him a* Penny; *nay, we would not let him* borrow *an Aſper of any of his Subjects.*

How! Cry'd the Vizier, ſmiling, *Would you not grant him any? Would you not let him borrow any? by* Mahomet, *'twas bravely done, thou ſhalt have all the Goggle-ey'd wenches in Paradiſe; by that very means we gain'd the Imperial City of* Conſtantinople. *For when* Mahomet *the* Great *beſieged that City, the miſerable Emperour* Conſtantinus Palæologus *went in vain from door to door to borrow money, to pay his Souldiers;*

but

but when it was taken, to the eternal ſhame of the Citizens, there was enough found, not only to ſupply the Luxury, but the Covetouſneſs of the Turks. *I ſee now you are our friends, and therefore let us make a League; an Aſſociation be pleas'd to call it,* ſaid the Earl, *and let it be to deſtroy Popery and Popiſh Succeſſors.* Withall my heart replyed the Vizier, *I'le down with their Images, I'le burn their Wooden gods, untill the ſap runs out at their Heels; we'll perſecute their* Crucified God from City to City. *Oh! ay, ay,* cry'd the Earl, *Now you have hit upon't, be ſure utterly to aboliſh the* Sign *of the* Croſs, *and you will gain the Hearts of all true Proteſtants for ever. Well!* ſaid the Vizier, *now our hands are in, we'll take care to eſtabliſh the* Proteſtant *Religion, ſo that no time ſhall wear it out. How ſo,* replyed the Earl? *Why,* ſaid the Vizier, *you know that one Pope* Gregory *hath polluted your Chriſtian account or Kalendar, by the alteration of ten days; for the future therefore let all true Proteſtants date all affairs, from the Year of* Hegira. *All the reaſon in the world,* ſaid the Earl; *for I'll tell*

you

you what a Sorcerous trick a damn'd Popiſh Almanack-maker ſerved you. What was that, ſaid the Vizier? *You know,* replyed the Earl, *that the ninth day of* September, *the Chriſtian Army came to the Relief of* Vienna, *that on the tenth they were clearly Maſters of your Camp, and routed your forces. Too true,* ſaid the Vizier. *What then? why, in an Almanack which a Gentleman bought at* Florence *in* Italy, *printed for the year* 1683, *for the* 20th *day of* September, *which with us is the* 10th, *was this prediction*: il gladio di Dio in viſcera di Imperio Ottomanno, principi Chriſtiani molto felici, *&c. No more of the Language of the beaſt.* In Engliſh, thus: That the Sword of God ſhould be in the bowels of the Ottoman Empire, that the Chriſtians ſhould be very happy, *&c. How wonderfully,* replied the Vizier, *did all your Proteſtant Prognoſticators fib that year when they ſo confidently affirm'd that we ſhould pull down the Pope, and overturn the Triple Crown. Don't deſpair,* ſaid the Earl, *you have the prayers of the Brethren: Do but once again clap your* Horſe-tail *to the Beaſt in the Revelation, and I'll warrant you, ſhe will run away with*

the Whore *of* Babylon, *and give her such a damnable fall as she never yet had. I perceive*, replyed the Vizier, *you are not very faithful to any body; you do but make sport with our affliction, but I am sure we have reason to be sorrowful in good earnest. Oh! that Fatal day, that Black and Gloomy day.*

The Earl seeing him in a great fit of grief, turn'd to his Chaplain, a little diminutive *Puritan*, that stood at his back in *Querpo*. *Comfort him up, thou man of God; Comfort him up*, said He, *with some portion of Scripture, lest he faint away.*——— At this, Mr. Prick Ears opened his mouth, and began to utter, *How are the Mighty fallen! Hold*, cryed the Earl, *have a care of stumbling upon the Mountains of* Gilboa, *you know 'tis about* Vienna; *apply 'um right, and now go on.*

How are the mighty fallen, and the weapons of war perished! Tell it not in *London*, publish it not in *Rome*, least the Daughters of the Tories rejoyce, least the daughters of the Uncircumcised triumph. *An excellent Preacher*, reply'd the Vizier, *he cuts out*

but all our Muezims *and* Dervices, *a Bar and half.* Pray, Sir, one word more of Comfort; *I am sure you know* that every mans fate is written in his forehead.

Why truly, Sir, reply'd He, *if a mans time be* come, *he must die; or in short, if a mans time be* come, *he must be* gone: *and never be troubled for the loss of your men, perhaps in all your* Turkish *Empire, you cannot find a quarter so many who are* predestinated *to be kill'd before* Vienna; *therefore once more* blow up the Trumpet in Zion, *go out once more* to fight the Lords Battels; *and if any of those* Janizaries *die that had a hand in the death of the Grand Seignior, we will be mindful to* atone *for them; and if they be not dispos'd for your* Paradise, *we will take care to convey them to their fellow-labourers, in our* Saints Everlasting Rest. *Ibrahim the 2d*

The Vizier seem'd very well pleased, for he went away smiling; and besides, a messenger told him that his *Successor* the Grand Vizier, who was so unsuccessfull in the last Campaign, was strangled by the *Aga* of the Janizaries, at *Belgrade*, Which gave him great content. He was no sooner got out of sight; but the Jesuit re-

turn'd again, and finding the Earl all alone. *My Lord* (ſaid He) *truly we laid a dangerous train, which might have blowen us all up; the Metaphor was carried on a little too far: for had the Turks taken* Vienna, *we had loſt a good* Colledge *there, and no body knows how far they would have ravag'd further.* *'Tis true! We are bound by the* * *Laws of our Founder, to* promote the glory of our Order, though with the Ruine of Chriſtendom; *but we muſt not do it, by making all the world* Turky: *therefore our Brethren the* Presbyterians *and* Independents *were too too Zealous, to wiſh the ſucceſs of their Arms before that City; they puſh on all their buſineſs with too much violence, and lay themſelves too open to the World: and this is the reaſon that all their deſigns miſcarry. What a yelping and bawling did they keep, when they purſued us from one hole to another, when as they might, to their own knowledge, have taken us napping in their own Conventicles? but they, to gain their ends, by running us down before the people, have ſo overſhot themſelves, that they have* broke their own Necks. *For our part we can ſpare a few men as well as the* Turk, *and don't*

* *Hoſpin.*

don't ſo much value that they over-reacht us, as that they betray'd themſelves: *the diſcovery of their conſpiracy hath confounded all our Meaſures for a whole Age; and we may gape as long for a* Fifth-Monarchy, *as the Jews for their* Meſſias. *if they do not carry things more prudently for the future. Let all things at home therefore be huſht, and forgotten, and 'twill be enough that* the Turks keep the Game a going, though they do not win all. *In the mean time we may ſo play* Ours, *as to eſtabliſh* Chriſts Throne *in due ſeaſon, to the utter confuſion of all* Turkiſh, Popiſh, Arbitrary, Tyrannical Monarchy; *and this is the Buſineſs I am about, and ſo farewell.*

As ſoon as he was gone: *And fare* Thee *well, thou Pool and Buffoon,* reply'd the Earl. *Do you talk to me of* Eſtabliſhing, Eſtabliſhing, *and of* Fixing *a* Fifth-Monarchy *? you may as well perſwade me to keep the* fifth Commandment. I *hate all* Fixings *and* Settlements: *Were I confined to any* fixt *poſture but a few days, the corroding humours in my Blood would eat more holes in my Carcaſs, than there is in a Nutmeg-grater; and I ſhould wear more Taps,*

than a Porcupine *has quills; I must fan my blood with perpetual motion, or I die, I die with restless grief; as the old man of* Verona, *whom the thoughts of a Confinement to those bounds* He never in his life had past, *kill'd as dead as a door-nail. I cannot indure the thoughts of* Constancy *to any one thing; therefore tell me not of an* Established Government, *nor of a* Church upon a Rock; *my head builds Castles in the Air, my very Soul has the* Nettle-springes; *I cannot indure any repose; my whole life was continual Stratagem, and indefatigable Ambuscado; I delighted in nothing like* Midnight Castles, *secret Conspiracies, and tragical Changes, and to have my part of* skulking *from one danger to another, with the lechery of* Just escaping what I most justly deserved. *I hate all Religions, especially that which pretends to be* unchangeable, *and can be so little while a Friend to any man, that were there none other now in the world but* Antony Ashley Cooper, Antony *would fall out with* Ashley, *and* Ashley *with* Antony, *and* Cooper *with* Both, *and there would be Civil Wars in my self for evermore.*

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It

It was the pleaſanteſt thing in the world to ſee with what delight he crept away, and ſtole out of the Company; and indeed we were glad to be rid of him, for we were as weary of him as he was of himſelf. He was no ſooner gone, *but you ſee, Sir*, ſaid my friend, *what the caſe of Mankind is at this day; you have heard the whole myſterie of iniquity unravel'd by the buſtling Gentleman of the Age; and you may eaſily conclude, what the fatal conſequences of ſuch Claſhing and malignant Combinations may be; you may ſee in the very Urinal of the aforeſaid* Earl, *the Complexions of all the* Fanaticks *of* England, *and know the reaſons that they ſhould have ſuch projects and whimſies in their Pates; they have all of them a ſwinging doſe of* aduſt Choler *in their blood, which is the reaſon their heads are ſo full of wild* Capricio's *and* politick Syſtems, *ſo that the ſupreme Magiſtrate, under whom they live, hath as much need of a Regiment of* Phyſicians *as of* Dragoons, *of a Magazin of Hellebore as of* Gunpowder: *and if all the Enthuſiaſtick* knaves *and* fools *were to be confin'd, 'tis a queſtion whether* Bedlam *or* Newgate *ſhould be the more*

populous. The Rabbins hold that this feral Venom *was infused by the* sting *of the* Serpent *into the* forbidden fruit, *and since has tainted more or less all Humane Race: Therefore where it prevails above the reason of the* man, *it turns him into a* Devil, *and produces all those dismal effects, that ruffle the World; it makes men* Traiterous, Heady, Highminded, Disobedient, &c. *It makes them unquiet, uneasie, fills them with strange desires, and stranger imaginations and devices, to accomplish them; no mad, or desperate* Lover *ever suggested to himself such* distant fetches *to obatin his ends; hence our* Politick Illuminati, *utterly despairing of attempting any thing at home, since the discovery of their late villainous Conspiracy, have the folly to imagin, and the wickedness to desire that the* Mahometans *may so alarm, and disorder all* Christendom; *that the* King, who to a Miracle hath kept us in peace, *may upon some account or other, as might thence happen, be engag'd in such Circumstances of a War, as to give them fresh opportunities of a* Rebellion.

I ſuppoſe, Sir (ſaid I) this in proceſs of time will be ſtyled by the Godly of the Land, **The calling in of the Brethren.** By my troth, a good Doſe of *Opium a la mode de Turcoiſe* would do well to lay their Politick Noddles aſleep. But, Sir, by this your *Anatomy* of the *Saints*, we ought rather to pity them for their *Diſeaſe*, than condemn them for their *Sin*: for if this be the cauſe of their Phrenſies, they cannot help them.

They may and ought (replyed he) *'tis true, it has more of the nature of the Devil in it, than any other Humour of the body; but then conſequently 'tis more odious to the mind, and cannot ſo ſoon ſoften us into a compliance with it, as Love or other Paſſions of that nature. But if a man will run into the* Temptation, *he deſerves to be puniſh'd for the* Sin. ——— He that goes into a Conventicle, *takes as direct a courſe to be a* **Traytor** *in the ſenſe of S.* Peter, *as he that goes into the* Stews, *to be a* **Whoremonger** *in the ſenſe of S.* Paul: *And I do not find that S.* Chryſoſtom *condemns any thing more, than the very Curioſity of thoſe* Chriſtians *in his Time, that went to the* **Synagogues** *of the* Jews. Truly

Truly, Sir (said I) I perceive a man had need have a care how he goes into a *Scotch Kirk*; for he is in a very fair way to a *Turkish Mosch*.

Indeed (replyed he) *their* Cupolas *do now and then put me in mind of a* Blue Bonnet: *and now it comes into my head, I have observed so many* Customs, Principles *and* Practices, *which are common both to* Turks *and* True Protestants, *that methinks they all ought to wear* Turbants.

A good way (said I) to prevent Popish *Corner'd Caps*.

Pray, Sir (said he) *don't interrupt me: I tell you seriously, that the design of* Servetus (*that great Impostor and Heretick*) *of* reconciling *the* Turkish Alcoran *to the* Christian Religion (*as he calls it*) *had something more than bare Whimsey and unpracticable Speculation.*

O Lord, Sir (said I) how can that be? *What fellowship hath Christ with Belial* (said the Apostle)? and I may say, What Fellowship hath Christ with *Mahomet*? You may as well perswade me, that the *Loadstone* that draws

draws up *Mahomets Tomb*, was a piece of *Christs Sepulchre*; but let us know what the *Blasphemous* fool would be at.

He says, reply'd my friend, 'tis easily done; 'tis but (*saith he*) taking away the Article of the Trinity, and these two being joyned together, a great hindrance would be removed; and that the asserting that Article had ingaged to madness whole Provinces.

I believe then, *Sir* (said I) *that* Marvel *by his* Mischiefs *of* Creeds *and* Impositions *meant this* Madness *of* whole Provinces. That Merry Andrew *of* Hull *made a fair way for his project, by vilifying the* Athanasian *Creed, and calling that glorious Champion of the Truth* [Satanasius] *which Creed of his, you know was composed to distinguish betwixt the* Orthodox *and the* Arian, *and to confound those Blasphemies, from which* Mahomet *drew his infernal doctrines.* But, Sir, said I, this is but one man.

Oh Sir (said He) those *whom* he *and* others *call the* Sober trading *part of the Nation, all the impious Heretical and Blasphemous Schismaticks that abuse*

abuse the Sacred *Orders of the* Church, *and vilifie the* Sacraments, *are no small friends of* Mahomets.

The Sober ! said I : *What ! Because* Mahomet *forbad the drinking of Wine ?*

Why, replyed He, *do you think that the only reason why* Mahomet *forbad the drinking of Wine, was to prevent the evil Consequences of excess and intemperance ?*

So 'tis said (reply'd I).

Do you think, said He, *that the* Devil *was such a dull Politician, as to discountenance a vice so pernicious to mankind, had he not had a* design *at the bottom of it, of more fatal consequence to them ? Well ! i'll tell you what just now comes into my head, I believe that* Mahomet *was so well acquainted with the frame of the* Christian *Religion, and with the nature of those* duties *required of us, and of the* Sacraments *enjoyn'd us, that he concluded it impossible to overthrow the* Christian *Faith, and make way for his doctrines, unless he could* abolish the Sacrament of the Lords Supper. *Now by prohibiting the tast of* Wine *to his Disciples and Followers, that* Sacrament, *according to* Christs institution, *must consequently*

ly be neglected or forgotten. And now what think you of those who never will receive; or of those stupefied *Rascals that have abused it with* Asymbolical *Liquors,* ~~with Liquors not Symbolical~~, *and yet all this while, come in for a share with our* True Protestants?

I have often wondred, said I, *at the great progress of so ridiculous and absurd a Religion as* Turcism; *but when I consider the fatal Phrensies of several* Hereticks *disposing them before hand for it, I rest satisfied: However 'tis no wonder that the* Trading, *part of them should side with* Mahomet, *for they cannot but admire* him *for leaving his* Merchandising, *to go a* Preaching *and* Fighting. *What* Trades *are they of? pray,* said He. *Why Sir,* said I, *I have heard of* Fishmongers, Ironmongers, *and* Whoremongers.

I will not reflect, said He, *upon any mans Calling; there are a great many honest men of all Trades, excepting of the last (if that be one): but of the Factious this must be said, that without any great stretching of a Metaphor, they may e'en turn Musselmen: I believe that of the 72 Sects among the* Turks, *there is scarce any one we could not parallel*

rallel among the True Protestants. What is a Silent-meeting of Quakers, but an Herd of Enthusiastick Mutes? And they will no more pull off their Hats, than a Turk his Turbant; and would sooner chuse to call their Congregation together with the noise of a Cryer, than with the sound of a Bell. The Turkish Marriages are perform'd by a Caddee or Civil Judge, as the Fanaticks by a Justice of the Peace in the late Times. How deliciously would our Anabaptists soak and dabble in their Bagnio's? And in the doctrine of Fatality, they do so jump with our Presbyterians, that one would think that the Turks fought under Calvins long Beard, instead of a white Horse's Tail: Fleaing alive, is a Turkish Cruelty, threatned by our meek-hearted: and such an Assassin as Rumbold would make a true Saracens Head with one eye. It was a strange thing, and worthy our observation, that in the same year wherein our True Protestants put King Charles the First to death; that their Brethren of the Thracian Bosphorus should slay Ibrahim the Second, their Grand Seignior; and still more strange, that the Jesuite should so bedevil the uttermost parts of the Earth, as

as about that Time to bring in the holy Tartars *to assist those Rebels of* China, *who drove their Emperour* Zunchinius *to those extremities, as to hang himself. But to go on, one would think that the Foreman of the late infamous* Ignoramus *Jury had learnt his* Art *of the most Malicious sort of* Turks, *when amongst them; for they hold it* meritorious to be perjur'd, or bring in a false Evidence in a Controversie betwixt a Turk and a Christian. *And that most of the* Assembly *of* Divines *came from the Universities of* Aleppo *or* Scanderoon; *for Mr.* Ricaut *tells us, that* the success of the Mahometan Arms produces an Argument for the Confirmation of their Faith; that whatsoever prospers, has God the Author for it; and by how much the more successfull have been their Wars, by so much the more hath God been an owner of their Cause. *Now do but examine the tenth proposition condemned at* Oxford, *1683.* Possession and strength give a right to govern, and success in a Cause or Enterprise proclaims it to be lawful and just: to pursue it, is to comply with the will of God, because it is to follow the Conduct of his

his Providence : *This is the Doctrine of* Owen, Baxter, *and* Jenkins, *and of all the great sticklers for the good* Old Cause; *but I think the Laws of* England, *and the Arms of* Germany *and* Poland, *have almost put it out of fashion. But moreover, they do so fully agree in their* Sanguinary *positions and* Violent *Practices, that our Saints* Militant *propagate the* Faith *of the* Gospel, *by the* Doctrine *of the* Alcoran, *and are therefore the worst of all* Christians, *by thus sympathising with* Turks. *To qualifie a man to be a true Christian, according to the* Peace, *as well as the* Purity *of the Gospel, We will take* Grotius *his Word and Rule, for once, in his Book* de veritate Christianæ Religionis, *page* 400. *His words are these :* Revocatur etiam eâdem Occasione ipsis in memoriam, arma Christi Militibus assignata, non esse, qualibus Mahumetes nititur ; sed Spiritûs propria, apta expugnandis Munitionibus, quæ se adversus Dei cognitionem erigunt : pro scuto, fiduciam ; pro Lorica, Justitiam, *&c. They call to mind upon the same occasion, that the Arms assigned to the Souldiers of Christ, are not such as support* Mahomet, *but such as pro-*

properly belong to the Spirit, *being fitted to the pulling down of ſtrong Holds that exalt themſelves againſt the knowledge of God; for a Shield, Faith; and for a Breaſt-plate, Righteouſneſs of Life.*

*On the contrary, Sir (*ſaid I*) the way of Catechiſing mankind with* Ammunition, *and ſanctifying the Nations with* Powder *and* Shot, *is the avowed doctrine and practice of the* Diſſenters; *and to joyn with Turks, rather than with Papiſts (for ſuch they call the men of the Church of* England*) does not come by any new way of inſpiration into the* Pericranions *of the Saints; for* Cartwright *popt that notion into their heads long ago, as Mr.* * Pelling *obſerves in his excellent Sermon preached before my* Lord Mayor *at* Bow: *But ſhall* they *have the rewards of* Saints? *ſhall they receive the* Crown *of Righteouſneſs, that wiſh ſucceſs to the* Arms *of Infidels? Oh Heavens! to what an height of wickedneſs are they now arrived? They who had need of a* Turkiſh Veil *to hide their* Hypocriſie; *have now more need of one to hide their* Villany, *if they had any* Shame *for that, for which an* Atheiſt *would* bluſh; *and yet, they call themſelves the* Reform'd

* Novemb. 4. 1683.

Christians. *What mortal Tongue can tell the sad consequences of the taking the* Imperial *City? What Crowds of innocent people would have been massacred? What abominable rapes committed? What terrours, and desolations would those* Ravaging Barbarians *have carried along with them, like a flood? What Rivers of Blood would they have sent before, to the very* German *Ocean. My very Heart trembles at the thoughts, that any such imaginations should ever enter into their.*

O *Sir*, (replyed He) *I perceive you are a* Novice *too in these Cases, let me propose one thing to you; What do you think of those persons that would have* sacrific'd *the Garrison of* Tangier *to the Fury of the* Moors, *rather than have* missed of their designs in England? *Considering indeed how much the welfare of* Christendom *depended upon the protection of* Vienna; *it was a* diabolical *thought to wish it in the hands of the* Turks: *but considering withal, how much the Reputation of* England *depended upon the preservation of the* Garrison *and* People *of* Tangier; *it was no less* dishonourable, *no less* unchristian-like *to abandon them to the* Moors. *Pray,*

Pray, Sir, who did ſo? (ſaid I). *They, ſaid he, who refuſed to comply with his* Majeſties juſt *demands, when he ſo earneſtly and ſo frequently mov'd them for Supplies for that* Garriſon, *at* that time ſo much in danger. *Now let us weigh the Caſe; the* firſt *was the Reſult of the* flaſhy *Politicks of the Zealous of the Land over a Pipe and a Pot, in a* Tavern *or an* Ale houſe; *but the* latter *was the* deliberate *determination of thoſe, who in particular ſtiled themſelves the* Patriots *of their Country, and were the moſt active of all the great* Council *of the Nation aſſembled in* Parliament: *'tis true, they were not many of them, but they had got ſuch a trick of ſtarting Bugbears at that time, that the* Loyal, *the* Wiſe, *and the* Honeſt *knew not which way to turn themſelves.*

You know (ſaid I) *that the Nation was then in great danger of the* Papiſts *at home.*

But, reply'd He, *the* Spaniſh *Pilgrims that ſo affrighted us, it ſeems, were driven out of* Spain *to the Coaſts of* Barbary, *and not* viſible *in* theſe parts.

Sir, ſaid I again, *was it not reported to be a* Neſt *and* Harbour *for* Papiſts,

They (said He) *that can make a* Turk *a true* Protestant, *can by inverting the Rule, make a* Church *of* England *man a* Papist *when they please: No, no Sir, they knew as well they were no* Papists, *as that they themselves were no* Christians, *if they be none who designed the Ruine of so good a King, and of so Righteous a Government; and had not his Majesty, whose Goodness extends it self to all his Subjects, as far as the Sun shines, when He had more need of their Help at home, taken care to preserve them at his own excessive Cost and Charges, they must have been all lost. But for a further touch of the piety of our true Protestant* Numidians, *and to determine the point; Consider that our own* Countrymen *are dearer to us by the Laws of Nature and Nations, than* Foreigners; *and consider that the* Irish *are the worst sort of* Mahometans, *the very spawn of Incestuous* Saracens, *and the most barbarous* Mongrels *of all mankind; and therefore shew me now, if you can, in the Histories of all the* Commonwealths *that have been since the world began, such an Instance of unnatural* Barbarity: *when did the* Athenians, Lacedemonians,

monians, Romans, *or* Carthaginians *ever do the like! how many emblems of Honour and Reward do we meet with in ancient Coins*, ob Cives ſervatos, *for the ſaving the lives of fellow Citizens?* ſed hæc eſt fides Punica, *this is treachery with a vengeance, and not to be paralleſ'd by any but* thoſe Rebels, *who after they had deſtroyed their* King *and Maſter, put the* Moors *to leſs trouble, and* ſold their fellow Subjects to them for Slaves. *Well*, delenda eſt Carthago:— *if thoſe Patriots aforeſaid, who are gone in Pilgrimage for the ſake of the* good old Cauſe *to the* Kings Bench *in* Southwark, *inſtead of going over the* Thames, *were to croſs the* Seas, *and had as many men as that Town would hold, with nothing but a ſingle Wall for their defence, and* that Charity *of* theirs aforeſaid, *they would ſoon know what it is to nuzzle with the Monſters of* Africa; *and the* Serpents *of the Deſarts would hiſs at them* for a Generation of Vipers.

Pious Patriots truly (ſaid I) *but pray tell me in ſhort, what are the pretended Reaſons for ſuch* exorbitant *Wiſhes and Reſolutions?*

To prevent (replied He) Popery *and* Arbitrary Government, *and that they might obtain* Liberty of Conscience.

It seems, Sir, said I, *that they are mightily taken with that* Liberty of Conscience, *which they hear is granted to* Christians *of all sorts, over all the* Turkish *Dominions; and since you have been a witness of it, 'Pray give me an account of it.*

Mr. *Paul Ricant (replied he)* tells you (Page 188. Histor. of the Present State of the Ottoman Empire) *That* Mahomet *granted* Toleration; *but it was before his Religion was fully established by the Sword, and to comply with the Heretical* Christians *of his Time, who favoured any Innovations against the* Catholick *Faith. But in some places of his* Alcoran, *he is of another mind, and gives his* Musselmen *Instructions to destroy them utterly, hip and thigh, root and branch. So that his* Toleration *is just like the late* Presbyterians; *and only giving quarter to a man in the heat of the Battel, with an intent to cut his Throat in cold Blood: and the* Mahometans *now* tolerate Christian *Churches; but if they happen to be ruin'd by fire,*

fire, or any other accident, they dare not rebuild them; as in the fire at Constantinople 1660. wherein many Christian Churches and Chappels were ruin'd, and when almost rebuilt, by the piety of the Christians, were commanded to be thrown down by the Turks, as contrary to their Law. Now since they dare not meet in any other places, Christianity must necessarily wear out with the Walls of their Churches, which they dare not so much as repair; and indeed considering the ignorance of the Greeks and Arabians, the conservation of the Christian Faith is to be attributed to the strict observation of Fasts and Feasts.

If, Sir, (said I) our true Protestants, who in the late times abolisht them, were but to put in their helping hand; I perceive by what you last said, That they with the Turks, would blot out the very memory of Christianity from off the face of the Earth, if it were possible for men or Devils to do it: but after all, methinks, 'tis very strange, that they should wish themselves under the protection of the Grand Seignior, for fear of Arbitrary Government.

You will think so, said he, *if you will take a small Journey with me.*

With all my Heart, Sir, (*said I*) and with that methoughts I followed him a great way through many subterranean windings and turnings, until at last I espied the light of the day, through a hole at a great distance; and as soon as we were got into open Air: I have brought you, *said He*, this way, to avoid the Confines of *Hungary*, which are neither pleasant nor safe, by reason of the present Wars. But now you are in *Turky*, come mount with me this winged Steed, he'll out-do either *Pegasus* or *Pacolet*, and carry you swift as thought can flie; and we shall survey the present State of it in a small time.

We went indeed very swiftly, yet I was amaz'd, considering the noise of their vast Armies; to see such desolate Wilderneſſes; to see those rich Countries, so famous of old for their strength and glory, now nothing but vast Deserts; to see almost all *Judea*, a barren Rock, excepting some little shaded Valleys that were green, and so much of those Countries of *Greece*,

so

so famous for Husbandry and Pastorals under the Heathens, lye overgrown and untill'd; *Religion* quite banisht from the *one*, and *Learning* from the *other*: the *High-waies* indeed had some numbers of People upon them, and their *Caravansera's* or Publick *Inns*, but their room was better than their Company: the *Cities*, some of them large and populous, but withal, old, and ruinous; and the Inhabitants rude and barbarous; the *Janizaries* insulting over the natural *Turks*, and *all* over the miserable *Christians*. You see now, *said He*, what a Curse a *Tyrannical* Government is to mankind, and what a vast Part of the best Habitable World it has blasted. The *Grand Seignior* is the most absolute Monarch that is, or ever was in any Age; and has one thing peculiar to his Government, which never was known before in the World, which makes him so prodigal of the Lives of his Soldiers, and that is this; He is absolute Lord of all the Lands of his Empire, and all his *Timariots* hold of him *in Capite*; for which they serve in the Wars: if he loses his men in Battel, Sieges, or any other chances of

of War, He gets by their death, all New-comers, being obliged to renew their Leases with a considerable summ of money; and the oftener they fall, the more he gets: whatever in the frame of his Government seems commendable as the speedy execution of Justice, *&c.* is by chance, out of necessity, and depending upon the various Humours of his Tyrannising Slaves, (their Common *Law*, if I may call it so, signifying little or nothing) and they all at his will; the *Policie* of his *Government*, still argues the *Misery* of his *Subjects*; and infamous *Lusts* of the Great Ones, the extreme wants of the Poor, and the perpetual dangers of them all, make up their whole lives: and 'tis under this unlimited Tyrants Banners the *Teckelites* of *Hungary* fight, and the true *Protestants* of *England* wish success to his Arms; whose *Lust* twenty Nations cannot satisfie, nor twenty Kingdoms his *Gluttony*, who ravishes and deflowrs from the *Danube* to *Tigris*, and from the Desarts of *Libya*, to the Forests of *Russia*.

They take the same course, Sir, (*said I*) to be free from *Arbitrary Government*

vernment by *Turcism*, as from *Popery* by *Jesuitism*: But pray let us away for *England*, for I have had enough of *Turky*.

With all my Heart, (*replied He*) but by the way, You see what are the consequences of *Schism* and *Separation*; you see how under the pretence of avoiding *those Ceremonies*, which they themselves count *indifferent* in the Church of *England*, they would take Sanctuary in a *Turkish Mosque*, and be contented to mingle with the *impurest Unbelievers*, rather than *join in Communion with us*; and when they have done, stand it out, and justifie it in the face of Heaven and Earth: I protest, it quite confounds me, but that *Epiphanius* tells us of *Hereticks*. (*Her.* 18.) that boasted of their Kindred with *Cain*, and the *Sodomites*, and *Judas*; and said, That *they* only *were indued with wisdom from on high*. And I have read of the *Beguardi*, a sort of scrupulous *Buffoons* in the XIV. Century, that held it was a Sin *to kiss a Woman*, but *not to lie with Her*; But never in all my daies, did I ever so much as hear of such a parcel of *Squeamish Hypo-*

Hypocrites before, as *they* are; that can *strain at a Gnat* in the *Common Prayer* Book, but *swallow a Camel*, even that very Camel that carries the Alcoran to Mahomets Tomb.

THE

THE Second VISION OF GOVERNMENT.

The CONTENTS.

The miserable state of the Christians *under the* Turks: *the happy condition of the people of* England: *Good Government the reason of it: The* Malecontents *described and exposed: The Argument that converted and confirmed a* Jew *in the* Christian Faith: *He confutes and condemns the* Fanaticks *for their Rebellious Murmurings and Practices: He proves* Monarchy *to be of Divine Institution, and the best of Governments. The* Monarchy *of* England *the best in the World.*

World. The design of Hobb's Leviathan *and of* Nevil's Plato Redivivus, *they are both in the extremes, and both exploded. The Ghosts of* Hobbs, Machiavel, *and some other modern* Politicians, *quarrel about Preheminence.* Lucifer *not able to decide the Controversie, refers it to* Bradshaw; *He determines for* Richard Baxter, *upon the account of that Maxim, that* Dominion is founded in Grace. *The* Folly *of it discovered in his Book entituled* A Holy Commonwealth; *and the* Villany *of it in the Practices of the late* Commonwealth *of* England.

WE were now sailing for *England* as fast as the Winds, and swift as our Desires could carry us, when by the way (methoughts) we found a *Janizary* floating upon the Seas, and half starv'd, who had attempted to make an escape in a little Cock-Boat from *Malta*, where he had for some time been detained a Prisoner. As soon as he was refreshed with a few Cordials, *Seignior Christiano* knew

knew him very well: And turning to me, *You cannot imagine* (said he) *how much I have been beholden to this poor Fellow all along my Travels in* Turky; *and with what fidelity he hath attended me through several dangers; and therefore out of meer* gratitude *I am bound to take care for his Preservation.*

I thought Sir, (said I) there had been nothing in *Turky* but Tyranny, Perfidiousness and Cruelty to be met withal. *Yes* (replyed he) *there is a certain thing amongst them called* Good Nature *by us* (*for none other Language can express it*) *which influences some of them with that* Candor *and* Humanity, *as will make them stand fairer before the Great Tribunal, than the* Murtherous Zeal *of* Treacherous *and* Fanatical Christians. *But for* this, *we are rather beholding to the particular* dispositions *of* men, *than to the* Constitution *of their* Government, *which in it self is unnaturally Cruel and Barbarous: therefore because some may say, that I have represented the* State *of the* Christians *under the* Turks *to be more desperately deplorable than really it is; I do confess that you may meet with Civilities from some* particular persons *amongst them;*

them; and that they allow the Græcians *the* free exercise of their Religion; *insomuch, that at* Larissa, *the chief City of* Thessaly, *the Arch-Bishop (even in the time of the* Grand Seignior's *residence there) appears in some splendor in his Cathedral Church of S.* Achilleus; *and at* Tornovo *a great Town and a* BishopsSee, *not far from thence, there were not long ago, no less than Eighteen* Christian Churches, *and but Three* Moschea's: *But, as I told you before, these Churches must in time fall to ruine; and the reason they are allowed so many, is, because they being so numerous, might upon great extremities of oppression revolt, and reconcile themselves to the* Latine Church *for their Protection. However, they pay dear enough for that Liberty they have: and what do you think of a motion in the* Divan, *of* putting most of the Christians throughout all their Dominions to death upon any memorable defeat? *Therefore what a miserable condition are they in, who are like to lose their* Religion *if the* Turks prevail, *or their* Lives, *if they be routed? And indeed they are permitted to enjoy* both, *as the* Caloires *of Mount* Athos *do the Treasures of their Chappel, which the* Turks *can* surprize, *and*

and take away when they please. The desolation, waste *and* barrenness *of those Countreys, formerly so rich, must needs be occasioned by the* Tyranny *of that* Government, *wherein the* Peasants *durst not sow what they fear the* Soldiers *would reap: and they have a saying,* That were it not for the *Timariots*, there would no Grass grow where the *Grand Seignior*'s Horse sets his foot. *'Tis true, that the very Luxuriant Temperature of some Grounds in so vast an Empire, produce* Rich Vines, Rice, *with most sorts of* Grain, Cotton, Sesamum, &c. *with little Industry: but all the* Provinces *are vastly altered from that state we read of in Ancient Histories: and on the contrary,* England *as* much for the better, *from what it was in former times: So that those of* England *are very* wicked, *that wish the success of the* Turkish *Arms* abroad; *and very* Ignorant, *or what is worse, very* ungrateful, *that dislike their own Government, and mutiny against their Prince at* home.

We were now come as far as *Greenwich*, where we landed; and the calm and bright Sun-shine Day, in the most delightsome time of the Spring, invited us to take a walk to the top of the

Hill: as soon as I had breath'd a little, I observ'd, that the *Turk* we brought along with us, was almost ravish'd with delight and wonder: *And surely,* (said he) *this is the* Paradise of the Western World, and the Garden of all Pleasures: *How thick is this Noble Countrey set with shining Palaces in the midst of Verdant Groves intermixt with embroyder'd Plains of divers colours? and that vast and splendid City* (*pointing to* London) *stretching it self out in full ease beyond the reach of mine eyes, upon the Banks of this large and open River?*

Methinks truly, (said I to *Seignior Christiano*) 'tis as Noble a Prospect as ever I beheld: yet I cannot forget that of *Constantinople* from *Scutari* or *Galata*; the Towring *Moschea's*, with their gilded *Half Moons*, over-topping the *Cyprus* Trees, put me in mind of the *Hesperides* of the Poets with *Golden Fruit.*

You might better (replyed he) *have bestowed your hovering fancy upon the* Apples *of* Sodom: *for how finely soever* that City *appears at a distance, there is not a more confused dirty hole of the bigness, in the Universe, when you are in it; the Houses*

Houſes reſemble ſo many Priſons, *and the Inhabitants are all* Slaves.

'*Tis our condition* (ſaid the Turk) *to which we were born, and in which we muſt live and die,* (*and although ſome of our Order, have, like the* Prætorian *Bands of* Rome, *or the* Mammalucs *of* Ægypt *of late years, been ſomewhat too inſolent*) *yet the* Grand Seignior *is Lord of all we have on this ſide the Grave: we eat his Bread, and drink his Water, and breathe his Air; and therefore we muſt* do *and* ſuffer his will; *we may live as long as we* can, *but we muſt* dye *when* He pleaſe: *we muſt have* Patienza fin a perder la teſta e poi patienza. *Patience* to the loſs of our heads, and patience **after that.** *Since the caſe is thus with* us, *his other Subjects have little encouragement to build, plant, or ſow, any more than what will protect them from the immediate Injuries of Hunger and Cold, or to provide for the* next *Generation, who are ſo miſerable in their* own. *But pray, Sir,* (ſaid he to me) *what is the reaſon that the people of* England *are ſo very Rich, ſo very Happy, as they ſeem to be?*

They really are ſo (*replyed I*) if they knew their own happineſs. The

people of *England* by the *Providence* of *God*, and the *Goodneſs* of their *Princes*, from the Times that were before your *Empire* had a Name or Being, have enjoy'd many great *Priviledges* under the Name of **Property**; and what may ſeem ſtrange to you, *the* **Prerogative** *of the King, is the very* **Property** *or* **Liberty** *of the Subject*; a Myſterie as unknown to you in *our State*, as the Articles of the *Chriſtian Faith* in our *Church*.

'Tis hard *indeed I believe* (ſaid he) *many of your own people do'nt underſtand it.*

I wiſh they did (*ſaid I*), for our *Government* is ſo divinely temper'd, that the *Honour* of the *King* conſiſts in the *Happineſs* of his *People*; and the *Happineſs* of the *People*, in the *Honour* of the *King*. *He*, by his *good* and *wholſome Laws* protects and encourages *them*, and *they all* ought to honour and defend *him*. By his *Laws* thoſe *Lands* have thoſe delightful limits and boundaries, which you ſee; and *inſtead* of *Thorns* and *Briars*, are rich in what is good for *food*, and pleaſant to the *taſte*. By *his Laws*, the Luſts, Ambition and Covetouſneſs of men are kept under;

under; every one being confin'd to his proper Buſineſs and Station, to the encreaſe of Vertue, Honour and Juſtice. Hence 'tis, that you ſee the waters burden'd with the Fruits and Products of other *Nations*, and the *Land* with our own. Hence 'tis, that all *Arts* and *Sciences* flouriſh, and even from our improv'd *Arts* of *War* for our defence, you learn how to invade the effects of our *peace*. Look but into that famous City of *London*, and ſee how vaſtly the condition of mankind is altered, from what you find it in *Conſtantinople*; *here* you will ſee the Markets crowded with *fatted Sheep* and *Oxen*, there with *lean Slaves*, whoſe only hopes depend upon the being bought by a *good Maſter*; *here* our greateſt trouble is, to get a *good Servant*; and if they were but all *good Subjects*, there is not a *better King* in the World.

Not good Subjects (cry'd He)! *then 'tis too good a Land for ſo bad a People; but methinks, they ſeem to have little either of* Buſineſs *or* Trouble, *for they walk to and fro as they pleaſe: pray, Sir, let me be ſo happy, as to partake with them of their great freedom.*

At this we went down into the Walks, and on a ſudden fell upon two Perſons that were talking together very earneſtly: we were unwilling to interrupt them; yet kept at ſuch a diſtance as to overhear them (for they talk't very loud) one of them *ſaying*, well! well! I confeſs, I have pretty well feathered my Neſt, but let the *Kings* affairs go how they will, I will e'en ſecure my ſelf, I will e'en lie and Lowng (*as they call it*) let others ſtickle that have a *great deal to get, and little to loſe*; for my part, I am for Cokeſing of *Mammon*, I'll not hazard my Fortunes; truly not I. Indeed, *ſaid the other*, things are carried very ſtrangely at Court; I wonder what becomes of all the money; I think they did well to vote that no body *ſhould lend him any upon any Branch of his Revenue*. Of whom do they ſpeak, ſaid the *Turk*? Of the King (*ſaid I*) ——— And who made that Vote? the *Parliament* (*ſaid I*). And what is that *replyed He*? The *Great Council of the Nation*, into which, ſome *Seditious perſons* crept in of late years, and promoted ſuch a *Vote*. And who are theſe perſons that talk at *this rate*, ſaid He? Why, *ſaid I*, they

they have both of them very *good Offices* under the *King*; how many *Aſpers* a day have they, ſaid He again? *Aſpers!* (*ſaid I*) do you talk of *Aſpers!* they have at the rate of 4. or 5000. *pieces of Eight* of Yearly Revenues, beſides what they get **by the bye.** At this the *Turk* fell into ſuch a rage, that he had like to have run over me, and looking ſternly upon them,

Ye ungrateful Dogs! *quoth He, do Ye eat your Maſters Bread, to vomit it up in his face again? were ye in the* Grand Seigniors *Dominions, he would ſcorn to defile the meaneſt* Slave *he has, by being your* Executioner, *but would cram ye both into a hole, until ye either devoured one another for Hunger, or that thoſe* Mouths (*that ſpoke thoſe words*) *eat up thoſe* Hands *that uſed to feed them.* And then, turning to me, Are theſe, *ſaid he*, the *fruits* of *Virtue*, *Honour* and *Juſtice* you lately talkt of?

You talkt, Sir, (*ſaid I*) of *Patience* too lately, pray have a *little* now: I could rather (*ſaid he*) indure to have my *head* cut off, than my *ears* on to hear what ſuch *ungrateful* men ſay. But perhaps thoſe other two Gentlemen that walk yonder, are of a better mind;

they too are hot in diſcourſe, let us hear them. As ſoon as we came near them; What *Juſtice, Tom,* (cry'd one of them) can we expect from thoſe *Tory Lawyers*, now they are got upon the *Bench?* the very name of *Whigg*, is enough to caſt a man in any Suit or Trial that comes before them. ——— That is an hard caſe (ſaid the *Turk* to me)—And what will become of the *Proteſtant Religion, Jack,* (ſaid the other)? for Dr. *Oates* tells us, That moſt of the *Biſhops* are *Popiſhly* inclin'd, and you know *Popery* is *Image-worſhip*, mere *Idolatry*——— Poor men, ſaid the *Turk*, I proteſt I pity them—But hark you, *Tom* (*ſaid he again*) pray lend me 50. *l.* for a Fortnight.——— I vow, *Jack* (*reply'd the other*) thou art a merry fellow, but thou haſt ſuch *ſlippery* tricks with thee; you know how you ſerv'd Mr. *L. N.* t'other day, who was your good friend; and beſides, if Fortune frown'd upon you, or your Friends were unkind to you, that you could not pay Your Debts, t'were another caſe; but you have got a trick of *Borrowing* Money, when you have a *great deal by you*, either for the ſake of the *uſe* of it, or with a deſign

never

never to repay it. However, I have a Bottle of *Wine* or two, and a *Wench* at your ſervice, but a pox on the pulling down theſe *Conventicles*, a man cannot get a *wholſom Wench half ſo conveniently now as formerly.* ——Prithee, *Tom*, don't ſtand fooling, *ſaid he*, let me have ſo much Money, I'll be faithful to you.

At this the other began to *Curſe* and *Swear* at ſuch a deſperate rate, that the *Turk* jumpt as if he had been frighted out of his wits; and rolling his eyes to and fro, and looking upwards. *Are we*, ſaid he, *poor* Turks, *ſo careful of defiling that* Sacred Name *in a* piece *of* Paper; *and do theſe* Chriſtians *make nothing to blaſpheme it upon ſo* trivial *an* account? *Oh!* Jeſu, *if thou be* God, *as the* Chriſtians *ſay thou art*; *as thou by the hands of* Amurath *the Second, didſt revenge the* perfidious *dealing of* Ladiſlaus *the* Hungarian *King, and puniſh him for his* Perjury; *ſo look upon theſe people that* diſhonour *thy* Name, *and take vengeance on them for their* Blaſphemy. Then turning to us, You are, *ſaid he*, civil Perſons, and I heartily thank you for your goodneſs towards me; but I'll return to *Turky*, and rather

ther endure the *meaneſt ſlavery* of *that place*, than the *wickedneſs* of *this*. So away he went in great haſt and fury; putting me in mind of *Hathny* a Nobleman of the *Indians*, who being told that the *Spaniards* went to *Heaven*, renounc't his Baptiſm; proteſting that He would rather go to *Hell* with the *unbaptiz'd*, *than to live in Heaven with ſo cruel a people.*

He was no ſooner gone, but we fell into the company of a Gentleman that was of the Reformed Church, and born in *Romania*. He had been throughly acquainted with all the *Scruples* and *Controverſies*, which the Rigid and Factious *Calviniſts*, and other *Sectaries* had raiſed in *Bohemia*, *Hungaria*, *Miſia*, and *Tranſylvania*; and whilſt He was in *England*, had a full account of our *Eccleſiaſtical* Government given him to his full ſatisfaction; and being withal a Perſon of good Learning, and fine Converſation, we were extremely glad to meet him; but our firſt Reſpects were interrupted with the loud talk of two *Clergymen*, one of them ſaying, ——— *What a noiſe have we had this whole Age about a few inſignificant* Ceremonies? *my Living*

ving would be worth 40 l. per Annum *more, were it not for theſe Ceremonies*; *'tis* they *make ſo many* Diſſenters, *they keep people from* coming to Church. Then your Father had an hard Bargain of it when He *bought that Living* for You (*replyed the other*) 'twas well it was not known that it was *actually* void when He bought the Preſentation. *What was that either to* him *or* me, (replyed he again) *if there was any* going to the Devil in the Caſe, *his little* Atturney *had his* Fee *for* that *Journey*: *beſides, you know my Father is a* Presbyterian, *and ſo he did not act contrary to his* Conſcience, *becauſe* He thinks it Lawful. *And to ſave my* ſelf, *I told him, that if He let me know* what *it coſt him, that I would not take it*; *for I would not break my Oaths for all the Preferments in* England; *but a deuce take theſe* Ceremonies; *I wonder at our* Biſhops *and* Governours, *that they ſhould ſtickle ſo much for them, for now the* Plot is diſcovered, *they ſay*, they *are willing to come to Church but for* them.

You are troubled about *Ceremonies* (*ſaid the other*) and I have as much reaſon to be concerned for the *Subſtance*; for my part I can get no Preferment,

ferment, the Biſhops are the moſt partial men in the World, and where they take a fancy, think no preferments too much, whilſt others may e'en lick their fingers and ſtarve; I have had a good mind to *Johnſonize*, or *Allſopize* a long time. But now the Plot is diſcovered, *as you ſay*, I am reſolved to be a ſwinging *Tory*, for the diſſenting Preachers are quite broke. How do you know that (*ſaid he*)? Why! (*reply'd he*) a Tradeſman in *London* ſaid, That he had about Fifty Pounds owing him by them, and when he lately went to demand it, he was told, that they wondered that he ſhould be ſo *impudent*, as come for money *in time of perſecution.*

Mr. *Halicius* (for that was the Gentlemans name) could no longer forbear them; but turning to him *that laſt ſpoke. As for you, Sir* (ſaid he) *it ſignifies not a farthing, whether you be of a* Conventicle, *a* Moſch, *a* Synagogue, *or a* Pagode; *for you are reſolved to be of no* Church, *until you ſee which way the Wind lyes by the Weathercock upon the* Steeple: *But for that Gentleman that is* Inſtituted *and* Inducted *into the* Nine and Thirty Articles *of the*

the Church of England, *let me adviſe him, when he parts with the Ceremonies, ee'n to throw the ſmall Tythes too into the bargain: for I do aſſure him, they will ſcarce be contented with the great ones at laſt: If the experience of the late* Plunderings *and* Sequeſtrations *here in* England, *will not convince him, Dr.* Baſier *can tell him what vexatious* troubles *and* controverſies *they have from* little *beginnings, raiſed in all the* Eaſtern *Provinces of* Chriſtendom; *and what a ſquabble they afterwards made about* Epiſcopacy *at* Moras vaherheli *in the year* 1657. *even whilſt the* Turks *were knocking at the* fore-*door, and the* Jeſuits *at the* back.

Sir (ſaid I) without going over the Water, one would think, that what King *Charles* the Firſt foretold would befall the **Trimmers** in his dayes, might forewarn *thoſe* of our *. *Thoſe now called* **Moderate Men**, *they will then* (ſaid he) *call* **Malignant**; and the inequality, injuſtice and oppreſſion they will then endure, will too late diſcover to them to their coſt, **that they have undone themſelves with too much diſcretion**; and obtain'd nothing by their **unjuſtifiable cautious**

* See *Prynn Repub. p.* 16.

tious compliance, but to be destroyed at last. But for those people who raise and object these *scruples* upon the account of their *Tender Consciences*, it has been enough discovered, wherein that *Tenderness* consists: and 'tis as manifest, that they have *no Conscience* at all; and they *as little, who comply with them.* I do verily from my heart believe, that there are some in the world, that make Objections, and dispute against some *Ceremonies* and *Forms of Prayer* in the *Liturgy*, wherein there are *publick Devotions* appointed for *every day* of the year *Morning* and *Evening*, *who do not once in a Month pray in private.* I am very plain, I say, I do believe it: What signifies the *Surplice* to so black a Villain as *Ferguson?* Why should such a *Messenger of Satan* as *Oates*, scruple to *pray for all that travel by Land or by Water?* Do you think the *Ring* in *Matrimony* any great Nusance to such an *Hellish Cheat* as *Meed?* Or that they value the *Sign* of the *Cross*, (the Banner of the *Obedient* and *Holy Jesus*) who are *Rebellious Traytors* at home, and joyn with *impure Infidels* abroad?

Whether

Whether they were both convinc'd or aſham'd, I cannot tell; but they march'd off; and as they were going, *This I muſt ſay* (ſaid Mr. *Halicius*) *in all the world where ever I come, that there never was in any* Church *ſince the plantation of the Goſpel, more* Pious, Learned, Ingenious *and* truly faithful Clergy-men, *than there are at this day in the* Church *of* England; *and if theſe and all other* lukewarm Trimmers *were* ſpued *out of it, it would be much better for the* Body *of it, and for the* Head *too.*

We were now walking ſtill onward until in a ſhady ſolitary place we ſaw a *Non-conformiſt* Preacher fall in among a company of *women* who were very *Rich* in their Garb; they ſeemed ſomewhat diſconſolate: but as ſoon as they ſaw him, they cry'd, *Welcome thou Man of God! Yea, very welcome art thou unto us! How haſt thou been preſerved in theſe dayes of tribulation? Indeed* (ſaid he) *the perſecution waxeth hot againſt the people of the Lord; the great* Dragon *is broken looſe with his long tail, and vomits out whole floods of* Popiſh Holy-water *after the Woman in travail; the hunting* Nimrods *purſue us; the*

Folds

Folds are broken down, and the Sheep are ſcattered: I am come therefore to refreſh ye, O ye ſcattered Flocks; and ſince ye cannot hear *the* Goſpel, *pray* read *it in theſe godly Bukes. Here likewiſe take theſe holy things: here is S.* Ruſſel's Picture, *and a* Sliver *of the* Deal Board *ſpotted with his Blood ſhed for the* Good Old Cauſe: *Here is likewiſe the Picture of S.* Sydney, *with an* Inch *of his* Cane; *and here are the* works *of Mr.* Baxter *and Mr.* Doolittle, *with their* Effigies: Theſe *are excellent Antidotes againſt the Powers of* Popery, *and the Charms of* Antichriſt: *Oh ye pretty little Lambs, that cry* Meigh, Meigh, *with earneſt longings and groanings: Here is* Milk for Babes, *and* Meats for Strong Men, *in* four *and* twenty *Sermons: when ye have digeſted theſe, the* Man of Sin *will never be able to prevail over the* Babe of Grace.—

In exchange for this Traſh, they privately crowded three or four *Guinea's* into his hand, which he meekly took, with his leave at the ſame time: But one of them was ſo overwhelmed with grief and trouble for his going away, that her ſighs interrupted her ſpeech for a long time; at

at last a few broken sentences burst out, and she cryed, *Oh how the Vision ceaseth*, and *the Prophets propheſie not!* In the midst of this great Agony, a Bramble-Bush chanc'd to catch hold on a deep Lace on her Petticoat, and made a great Rent in it. *Good God!* what an alteration was there in a moment? She fell a *ſcolding* and *railing* at her Maid, that followed waiting upon her, as if she had been bewitch'd; calling her all the ugly Names, her fury could ſuggeſt; as if by her careleſneſs she had been the cauſe of it: when again ſpying us, and fearing that we over-heard her, she as artificially chang'd her Note: *Thou* ſimple *Wench*, *thou* dundernoles, quoth she, ſomewhat more ſoftly, and with a ſmile, *Canſt thou not find the Chapter? Fie* Mary, *fie*; *here take the* Bible *again*, *look the Eleventh Chapter to the* Hebrews *and at the Thirty Seventh Verſe*, *there thou ſhalt find an account of* our ſufferings.

At this a little Old Man, that ſtood behind her, burſt out a laughing; and looking on me, *Don't this place of Scripture*, ſaid he, *daintily ſuit their preſent Garb and Condition? Don't theſe look*

as if they wandered about in Sheep-skins *and* Goat-skins! *You may ſoon imagine, how much they are* deſtitute, afflicted *or* tormented. *Theſe are the genteeleſt mourners in* Zion *that ever I met with; all of them in the neweſt faſhion: I believe truly theſe* Martyrs *are more troubled about their* Taylors, *than about their* Executioners. *Well, I little thought to find the* women *of* England *diſſatisfied of all others in the world; I am ſure their* freedoms *and* priviledges *are ſo extraordinarily* great, *that were there a Bridge from* Calais *to* Dover, *we ſhould have them ſcamper hither in throngs from all parts of* Europe: *and had the laſt great* Froſt *but laſted ſo* long *and* ſharp, *as to have laid all the Waters betwixt thoſe two places, they would have ſcrambled over in ſhoals, though they had ſopt their Conſtitutions to ſome purpoſe.*

Sir, *ſaid I to him*, if you fully underſtood the Humours of ſome of the *people* of *this* Nation, and the *happineſs they enjoy*, you would ſay, that the *men* have as little reaſon to be turbulent and mutinous, as the *women* to be Peeviſh and Diſcontented.

They have leſs reaſon to be ſo (ſaid he) *than* any *people under the Heavens.*

I think I have ſeen moſt of the Nations *of* Europe; *and when I conſider the* ſingular *advantages of* peace *and* plenty, *which you here enjoy, it infinitely aggravates the* baſe *Ingratitude of a* ſtubborn *and* factious *Generation of men among you, that endeavour to ſubvert ſo excellent a Government, and to diſturb the peace of ſo noble and flouriſhing a Kingdom. To deal freely with you, I am a* Jew *by* Birth; *I was born at* Lublin *in* Poland, *but by the* grace *of* God *I am now a* Chriſtian; *and I confeſs to you that the* happy *condition of the* Chriſtians *of the Reformed Church of* England, *is a ſufficient Argument fully to* confirm *me in my Converſion: For, (beſides the removal of thoſe prejudices which the Church of* Rome *gives us by their Pictures, and Images) I find the People of* England far to exceed *the* Ancient Iſraelites *in all* Temporal *Bleſſings, even in the moſt proſperous Times, wherein they poſſeſt the Land of* Canaan.

Firſt, *In the* Situation. *For beſides the old Inhabitants of the Land that were left to* be * thorns in their ſides, *they were* encompaſſed *with Enemies round about; beſides the* Philiſtines, *they had the* Aſſy- * Judg. 2. v. 3.

rians, *the* Ægyptians, *the* Aromites, *the* Edomites, *the* Moabites, *and* Amorites; *nay, the Tribe of* Asher, *that bordered along the Sea Coasts, were never Masters of* Sidon: *But they were governed by their own Magistrates, as was* Tyre, *till taken by* Alexander, *or rifled by* Nebuchadnezzar *to no purpose, sometimes before: But you have the* Seas *not only open unto you for* traffick, *but around about you for a* Guard *and* Defence; *and I look that the* Union *of the Kingdom of* Scotland *to* England, *might prove as* great *a* Blessing *to* Great Britain, *as the* separation *and* revolt *of the* Ten Tribes *was a* Curse *and* Calamity *to the whole Body of the* Israelites *in* General. *'Tis true,* Boccalin *tells us, That in* his *Time, when* England was in the Scales, *that it weighed some hundreds of thousands of grains less, after* Scotland *was added to it, than it* did before. *But you know what* Devil *it was that plaied that* paradoxical *Gambol, it was the* frothy *Spirit of* Light *headed* Fanaticism, *which is in such a fair way to be Conjur'd down, or Blow'n off, that it will prove* heavy *enough to* some body *over the Water one of these daies* (*if I be not mistaken.*) *In the mean time well might one, speaking*

of

of the Bloody designs of the Jesuits, *Nov.* 5th. *say of* Great Britain **Non videbatur posse Tentari fundamentum tam bene vallati Imperii:* That it did not seem possible that the foundation of an Empire so well intrencht, could ever be shaken. *But* England *exceeds the Land of* Canaan. * Barclai. de conj. Ang.

Secondly, *In all manner of* plenty: *though it does not feed such vast numbers of people for the small Circuit of Ground, yet her* Valleys *are like* Eden, *her* Hills *like* Lebanon, *her Springs like* Pisgah, *a Land which not only injoys those Blessings in the* fullest *extent, which God promised to the most* exact *Obedience of the* Israelites: *But by its* successful *Traffick to all the parts of the Terrestrial Globe, possesses* several *Delights and Treasures, which all the* Four *great Monarchies of old* never *heard, or dream't of. And,*

Thirdly, *In the* improvement *of* all Arts *and* Sciences; *if* Solomon *had more Knowledge in natural Causes, than any man living, 'twas his* Prerogative *as King; for none of the Ancient* Vertuosi, *neither* Heman, *nor* Chalcal, *nor* Elcan, *nor* Darda, *have left any* Philosophical Transactions *behind them. If*

He understood the nature of the Loadstone, *and taught the* Tyrians, *and* Phœnicians, *the use of it, as* * *one of this Nation affirms: 'Tis a strange thing that the* Græcians, *a people so Curious, and Inquisitive, so near Neighbours to them, so famous for* Shipping, *and among whom it was* first *found, and* had a name, *should be utterly ignorant of so noble a Mystery. If He understood the* Circulation *of the* Blood, *and knew all* Trees, *and* Plants, *from the* Cedar *of* Lebanon, *to the* Hyssop *on the* wall; *his* Philosophy *vanish't with his* Religion: *For, He little considered the* nature *of that* wood, *or of* those Minerals, *whereof those* gods (*He afterwards worshipt*) were made. *But you have a* numerous *Society of excellent* Philosophers, *of whose knowledge there is* more certainty, *and* greater variety; *and that a* Royal Society *too, incouraged by* a King, wise *as* Solomon *in his* Government; *and more Knowing both in* Philosophy *and* Navigation: *Who need not to send to* foreign *Nations for* Mariners, *for his Shipping, as* † Solomon *did, or for Workmen to build his* Temple, *And were his Government so* absolute *and* despotical; *or his Tribute and Tax-*

* Fullm.

† 2 Chron. c 8. v. 18.

es

es ſo * heavy *upon his People, would be as* rich *himſelf. Therefore when with theſe things, I conſider the* admirable frame *of your Government, the* wonders *that have been wrought for its* preſervation *and* Continuance, *I conclude, that the Doctrine of* Jeſus, *is the laſt Will of* Heaven, *and that thoſe that profeſs it, are in the favour of* God, *by the bleſſings they receive on* Earth. *And although my own condition be mean; yet (to the clear underſtanding of Types and Prophecies) having by the ſame Doctrine learnt the admirable Leſſons of* Patience *and* Obedience, *I wonder* **that men ſhould not become better Subjects for the ſame reaſons, for which I am become the better Chriſtian.**

* 2Chron. 19. v. 11.

That very *Plenty*, Sir, (*ſaid I*) that is an Argument to make you become an humble *Chriſtian*, makes them proud *Traytors:* Nay, their very Plea for Rebellion, is the very ſame which the Apoſtle uſes for Obedience, (*viz.*) for *Conſcience ſake.* Though the Government be never ſo good, yet a *Kingly* Government, they ſay, is *againſt* their *Conſciences*; that 'tis not according to the *will* of God. They will rip you up a great

number of Kings, *that did evil in the sight of the Lord*; and are often buzzing in your ears, the sentence of the *unjust King*; they tell you, that the *Apostles* and *Martyrs* were brought before *Kings*, &c. and positively affirm, that the *Israelites sinned very grievously in asking a* King.

They did so, (replied He very hastily) *and what then? Do they know wherein the* nature *of their sin consisted* (*that they apply it as a Rule to themselves*) *all their other Objections are ridiculously frivolous, but I will clear* this *by proving, that* though the *Israelites* sinned in asking a King, yet it was the will of God that they should be governed by Kings; His Promise and his Blessing too. *And this I'll do by considering wherein the sin of the* Israelites *consisted.*

First, *Then it consisted in* this, *that they* preferred *the Government of an* Earthly King, *before* * having God *for their* King; *for their Government under Judges, was* Theocratical. *They were confirm'd by* Miracles, *and rais'd* immediately *for their deliverance by* God himself,

* 1 Sam. c. 8. v. 7.

Second-

Secondly, *Their sin consisted in* that they, *who were Gods* chosen *and* peculiar *people, should ask to be govern'd by a King*, like all the Nations. *I do not speak Here of the Prohibition*: * Thou maist not set a Stranger over thee, [*to be King*]. (*For* that *and* Marriages, *and* all *other Communion with the Nations was forbidden them, for fear of* Idolatry). *But they were not to be like all the Nations as to the* Manner *of their Kingly Government.* 1. *Because God had given a* particular Rule *for the King, he should set over his own people*, Deut. 17. v. 18. 19. *And* 2. *We read* 1 Sam. chap. 10. v. 24. *that* Samuel told the people, the Manner *of* the Kingdom, and wrote it in a Book, and laid it up before the *Lord*.

* Deut. 17. v. 15.

Thirdly, *The sin of the* Israelites *consisted, in that* They [the People] *askt a King*: *In that* they *would be their own* Carvers, *and* Chusers: *That they that were redeem'd from being* slaves *in* Ægypt, *should not depend upon the* same *Providence for their* station *and* Condition *in* Canaan. *By* thus *asking, they seem'd to* chuse, *before God had* chosen: *and moreover*, they *who were prohibited to say, that* they possessed the Land through

through their own Righteousness, *might be presum'd to say*, they injoyed that Government by their own Wisdom. *And*,

Fourthly, *Their sin consisted in that they* Then *askt a King, in that they would not wait Gods* appointed time. *Therefore because they* prepostrously *askt a King, He* gave them one in his wrath: one *that was not* qualified *according to the* Prophecy, *nor did He answer their* expectation. *But in his* Anointed Servant David, *He fully confirm'd it to be his* Time, *his* Will, *his* own Ordinance, *and* that *Government which He foretold, and provided in his Law for his* own *People. And as the Condition of the* Israelites *both in* Church *and* State, *was the most* flourishing *and* splendid *under the Reign of his Successor King* Solomon, *that ever it was before, or after: So the* Taking *away* their *King, was the* greatest *Judgment that was threatened*, Deut. 28. *v.* 36. the Lord shall bring thee and thy King which thou shalt set over thee, unto a Nation which neither thou, nor thy Fathers have known; and there shalt thou serve other Gods, Wood and Stone. *And it was the greatest Judgment*

ment that ever was executed, Lament. 2. v. 9. Her King and her Princes are among the Gentiles. The Law is no more, the Prophets also find no Vision from the Lord. *So that you see, that as the* King *was appointed by God in the* Law, *so with their* King *they lost that* Law. *But the severest Judgment of all* was, *that with the* loss *of their* King, *They* lost *the* surest, *and* directest rule *of* finding out the Messias, *given to them in* Jacobs *Prophecy*, Gen. 49. v. 10. The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come. *For as by the Alterations, Change, and loss of the* Law, *they were deprived of the right understanding those* Types, *which foreshew the* **Manner of his Coming**: *So (though the Prophecy held good) by the* loss *of their* King *in their Captivity, the Changes of their Government; it had as it were a* veil *drawn over it, and became* obscure *to them, as to the* **Time of his Coming**. *In short, the giving the* Jews *a* King, *was the greatest* Blessing, *and the* taking *him away, the greatest* Curse: *the one the Righteous Ordinance of God, the other his just Judgment.*

Put,

But, Sir, *(said I)* they will say, What signifies the *Jewish* Government to us *Protestants?*

Protestants (said he) *do they call themselves!* Mahomet *has not more corrupted the* History, *than they the* scope *and* design *of the* Old Testament, *where and when it may serve their turn. How many hundred Sermons have they preach'd against* Monarchy, *from this instance of* the Israelites asking a King; *the deluded people swallowing these impudent Falsifications with so much greediness, that they would gobble down* Goliah *for one of the* Minor Prophets, *if* one *of these* lying *ones did but* bid them gape: *and thus much it signifies to those* True Protestants, *that if it was a* sin *in the* Israelites *at that time* to ask a King, *it is* ten times *more a* sin *in the people of* England *at this day, to ask, or seek after a* Commonwealth, *for these three reasons.*

First, *Because under the* Gospel *there are particular, and especial* Commands, *for our Obedience to* The King as Supreme; *and consequently,* for our continuance in that Obedience: *but there was no* prohibition *under the* Law *positively forbidding the* Jews to ask a King,

King, *but there was a* certain Promiſe, *that they ſhould* be governed by Kings.

Secondly, *Becauſe after the full Revelation of Gods* will, *the ordinary courſe of his* Providence *joyned with the foreſaid* Apoſtolical *and* Evangelical *Precept, is as obliging and binding, as all the* Miracles *he wrought under the* Theocracy *of the ancient* Iſraelites; *though I think the Preſervation of the* Kings *of* England *of late dayes have been* little leſs Miraculous.

Thirdly, *Becauſe ſuch* diſobedience *(of which depoſing him, and altering the frame of his Government, is the higheſt) is threatned with a* greater Curſe *and* Puniſhment, *than the Breach of* all, *or* any *of the* Laws *of* Moſes, *even with* Damnation, *in that ſenſe, wherein it is threatned to the* Scribes *and* Phariſees, *the ſcrupulous obſervers of ſmall things of that* Law, *whileſt they neglected the greater ones of Judgment*, &c.

But Sir (*ſaid I*) they have as much abuſed the ſenſe and meaning of the *New Teſtament*, as they have the ſcope and deſign of the *Old*: You may cloy them with Repetitions of Arguments and

and endleſs Quotations out of both of them, and all to no purpoſe. You may tell them that God ſhadows the rewards of Heaven, with what he accounts moſt excellent upon Earth, with *Crowns*, *Scepters*, *Thrones*, and *Robes* of Glory. That to fill us with an awful ſenſe and veneration of the excellency of his Eternal Majeſty, He ſtiles himſelf *King of kings*, and *Lord of lords*; that *Heaven is his Throne, and Earth his footſtool.* You may tell them, that by him *Kings reign, and Princes decree Juſtice*: That they are ſtiled *gods*, and are his *Vicegerents*, who is the *God of all gods.* That *Treaſon* is a very great ſin, and the breach of all the Commandments; becauſe the higheſt offence againſt him who is *Cuſtos utriuſque Tabulæ*, that *beareth not the Sword in vain*, but is to *execute wrath upon all them that do evil*, by the breach of any of them. But it will be in vain; they will be deaf as *Adders*, and ſtill Rebellious as the *old Serpent.* You may urge them with the Laws of *Nature* and *Nations*; you may tell them, that there never was any *Language* ſpoken under Heaven, that have not ſome *word*, or other ſignifying *the Supreme Power in a ſingle Perſon.*

That

That the very Heathens acknowledged this power to *be derived from God*, and ſtill 'tis much more in vain; when the *Atheiſt* cannot do the Buſineſs of the *Rebel*, the *Fanatick* ſhall; and when the *Fanatick* cannot, the *Atheiſt* ſhall; and when **neither** of them, the **Politician.**

The Politician (ſaid he) *what kind of* Politician *do you mean?*

The *Politician* (*ſaid I*) I here ſpeak of, is a ſtranger Monſter than any Beaſt of *America*. *He* is a *Compoſition* of *Fool* and *Knave*, of *Hawk* and *Buzzard*, *Atheiſt* and *Fanatick*, *Beaſt* and *Devil*, in the ſhape of a *Man*. His Father begat Him, being at enmity with his Mother, when the Bells rung backward for a great fire in a deep Snow; *One*, that never was long of one mind, nor ever a friend to any one *body*. *He* quarrel'd with his Milk Porrage the very firſt Breath he drew to cool it; beat his elder Brother by ſurprize; gave his Siſters black eyes; piſt in his Mothers mouth when ſhe was faſt aſleep; and oft-times pull'd the Chair from behind his Aged Father, when he was going to ſit down. Theſe were the *Domeſtick* ſtratagems of his Childhood.

hood. But no sooner is He come to *Years of Rebellion*, but you see him as rampant in *Publick*. He finds fault with *every Ordinance of God and man*; He is for *knocking down of Monarchs*, *pulling Lawn Sleeves over the ears of Bishops*. *Altering* and *Changing* the Government, and all this while, thinks himself wondrous wise, and very Holy: And now his *Freak* is come to full Maturity, He *lies*, *cheats*, is *perjur'd*, *writes*, and *fights*, ventures to be **Hang'd** and then **Damn'd**. ——— And now what do you think of *him*? Is not such an heterogeneous Buffoon fit to make *Laws* for others, who would never be govern'd himself? Is he not a dainty *projector*, to model the World; and of full growth, to become the *Perpetual Dictator* of all mankind; the standing Oracle of the Times, and in opposition to the wisdom and experience of twenty Ages, to prescribe new forms of Government for three Nations, and oblige them *in all haste*, to become a *Commonwealth*, who have been *rul'd by Kings* for above a *thousand* years?

Your very Character of him, (said he) *has already set my teeth on edge, and so no more of him. But I must tell you, that there*

there has been so much said and written in defence of Monarchy, *that a man might talk his Tongue to the stumps in the repetition of other mens Arguments: And the Inconveniencies of* Aristocracy *and* Democracy *are so notorious; that they were no News above two thousand years ago*; *Old* Aristotle *hath so sufficiently described them in his Book of* Politicks, *that we gather from thence, that* He sooner found out the Madness of the people, than the Raging of the Sea. *But one would think, that that Government for* Christians, *should be the most Authentick, which God for the* Jews, *thought most convenient.*

More than one would think, (*said I*) that men should most of all desire to continue under that *form* of *Government*, under which by all variety of experience, they have been most happy. And if *Seignior Boccalini* would be pleased to lend us his *Ballance*, with which He weighed the Kingdoms and States of *Europe*, I dare venture to confute all the *Republicans* upon Earth, with this *one Experiment*: Let them put into one of the Scales, all the *Commonwealths* that have been under the Sun; let them clap in the *Ephori*

of *Sparta*, the *Demarchi* of *Athens*, the *Tribunes* and *Conſuls* of *Rome*, the *Gentlemen* and *Senators* of *Venice*, the *Hoghen Moghen States* of *Holland*, the *Cantons* of *Switzerland*, the *Leagues* of the *Griſons*, the *Elders* of *Geneva*, with whole Bundles of *Hans Towns*, and all the late *Holy Brethren* that are fled to them; and I will put but one ſingle Monarchy into the other, and it ſhall as certainly weigh them all down, as the Bible does the Pope, and his Trinkets, the Devil and all his works, in the Book of Martyrs.

What Monarchy is that (ſaid he)?

The Ancient and Flouriſhing *Monarchy* of *England* (ſaid I), a *Monarchy* which has the ſingular *advantages* of all the three known Forms of Government, without the *Inconveniencies* of any one of them; a Monarchy ſo divinely good, as neither *Jew* or *Gentile* knew of Old, and ſuch an one, as none other *Chriſtians* beſides, *enjoy* at this day.

Pray Sir (ſaid he) *give me a ſhort account of it.*

As

As well as I can (*said I*) with all my heart. You must know that this *Monarchy* of *England*, is a **Paternal, Hereditary Monarchy**; the *Kings* thereof not using that *absolute* Despotical Power, which the *Kings* of *Judah* sometimes did. No mans Life is taken away from him by any of the *Kings Messengers*; but he may clear himself if Innocent, or give better satisfaction to the world if guilty, by being *tryed according to Law*: And where the *Chronicles* of *England* seem to speak the contrary, those persons, as *Tho. Becket, &c.* are to be considered as *Traytors* in the *very act* of open Hostility and Rebellion, or protected from the *proceedings* of the Law by the *Pope* or the *People*: But our present *Gracious Soveraign* hath given such admirable instances of his *great Justice, Clemency*, and *Patience*, as no History can parallel; even the very *Murderers* of his Father (who would scarce allow him to speak before their impious Tribunal) were permitted to say what they could in their own defence: And those very Barbarous Villains, that did not design to * allow him *time to say his Prayers*, were not only legally try'd, convicted and justly

* at the *Ryi*

condemned, with all manner of regular proceedings, but had afterwards the charitable aſſiſtance of his *own Chaplains*. And although upon the relation of ſuch an horrid deſign againſt his Royal Perſon, if *He* had cut them all to pieces without any more ado, no mortal man could have queſtion'd, or have call'd him to an account for it; yet ſuch is the *malice* of that implacable Party, that for his great *Clemency*, they inſinuate, that he wants *Courage*; and for his *Juſtice*, they do as much as ſay, he is a *Tyrant*.

But as *the* **King**, ſo are *his* **Laws**, ſo *good* for the People, that King *James* did as truly, as ſolemnly declare, *That the Common Law of* England *was as proper for this Nation, as the Law of* Moſes *was for the Jews*. But ſtill, to ſupply the defects of the *Common Law*, we have our *Statute Laws*, which were made at ſundry times, and upon divers occaſions in *Parliament*; and *theſe* Laws receive *matter* from the *Lords* and *Commons*, but *form* and *life* from the *King*: and then our *Eccleſiaſtical* and *Maritime* Courts are governed by the *Civil Laws*, which are the reſult of the Wiſdom and Prudence of the beſt

Law-

Law-givers that have been in all Ages, and for the Good of others, as well as of our own Nation.

If your Laws (ſaid he) *be ſo* very good, *how comes it to paſs, that there are ſo many Controverſies, long and vexatious Suits, ſuch endleſs Differences and Quarrels among the Subjects? What is the reaſon, that thoſe who have been Factious, Turbulent, and Seditious, ſhould go ſo long unpuniſhed?*

The Reaſon, Sir, (*ſaid I*) is, becauſe the *King will govern* by *Law, but they will not be ruled by it:* But have a little patience, *Hemp* is *not ripe in a day.* 'Tis no Magical plant, rais'd by the ſin of Witchcraft, and yet 'twill conjure down the Devil in Time. *Eaſter* Term is coming on a pace, and as ſome of their mouths have been pretty cool the laſt great Froſt: So if others be not more quiet for the Future, they will not have ſo much money to burn in their pockets againſt the next. To your firſt Queſtion, I might Anſwer, by asking you the reaſon of ſo many Diſputes, and Janglings in Religion. I am ſure you confeſs, that you are ſatisfied as to the *excellency* of the *Chriſtian* Faith, and yet you might

as well object againſt the *Truth* of it, becauſe there have been ſo many *Hereſies* in the *Church*, as againſt the *goodneſs* of our *Laws*; Becauſe there are ſo many *peeviſh*, *ſubtil*, and *factious perſons* in the *State*. There are likewiſe *Hereticks* among the *Lawyers*, as well as among the *Divines*. For if the Laws of God are not free from the falſe Gloſſes, and Expoſitions of ambitious or covetous Caſuiſts, how ſhall any Law of man eſcape them? To conclude, after all, our Government is a *Miracle* of a thouſand years working. And although ſome will tell you, the Times and Occaſions of Enacting, or Repealing any *Statute Law*, and the *Originals* of all *our Courts of Judicature*; Yet conſidering the many, and ſtrange revolutions that attend all ſublunary Principalities and Powers, 'tis a work beyond the reach of the moſt exquiſite Judgment to unravel the whole Series of Affairs, that have brought this admirable frame of Government to perfection.

Truly, Sir, (ſaid he) *I do not perceive that the People of* England *have any reaſon to fear* Arbitrary Government *under ſo* gracious a Prince, *or to*

be

be weary of a Monarchy *ſo vaſtly differing from* thoſe four, *which were ſo formidably repreſented in the Ancient* Viſion *of the Prophet* Daniel.

I am ſure, (*ſaid I*) there is none in being, that may at this day compare with it; all the *Eaſtern* Empires and Monarchies, are *abſolutely Tyrannical*; and of the *weſt*, the *people* of *France* have loſt their *Liberties*; the Kingdom of *Spain* ſuffers extremely by the claſhing Intereſts of the *Jeſuits* with other Orders, and their *treachery* to the Houſe of *Auſtria*; and ſo does the Empire of *Germany*; the Kingdoms of *Denmark*, and *Bohemia*, have not been ſo long *Hereditary*, and the Kingdom of *Poland* is *Elective* to this day.

Now, (ſaid he) *you are come to my Native Country, I can aſſure you, that there are great Inconveniencies attending the Time of the* Interregnum, *and* Election *too. And however our preſent* Magnanimous *and truly* Illuſtrious *King, has by his Conduct and Valour, gain'd himſelf immortal renown: Yet 'tis* better *for the people to* have Peace, than a proſperous War. *And the King of* England *has had as hard a Task* (*and which has required as much Courage and*

Prudence) *to ſubdue and quell his* Turkiſh Proteſtants *at home, as the King of* Poland *had, to conquer the* Proteſtant Turks *abroad.* Againſt *which ſort of* true Proteſtants, *the* true Turks *ſhall* ariſe in the Judgment, and ſhall condemn them. *For they make Obedience to their Prince, a point of their Religion; but theſe* make a Duty and a practice of Rebellion. *The very* Indians *ſhall* ariſe in the Judgment *with theſe* Proteſtant Barbarians, *and* ſhall condemn *them. For the Noble Inhabitants of* Nicaragua, *made no Law for that perſon that ſhould kill the King, thinking* (*like* Solon *in the Caſe of Parricide*) *that none could be ſo wicked as to do it; but theſe* condemned their King, from whom they have their Law, *and that* contrary to all Law. *Nay, the very* Jews, *the* Scribes *and* Phariſees, *ſhall* ariſe in the Judgment with theſe Reformed Chriſtians, and ſhall condemn them; *for they offered* Sacrifices for the proſperity of Cæſar, *but theſe* **Sacrificed Cæſar himſelf, at his own Gate.**

You have ſaid enough to their immortal ſhame, and confuſion (*ſaid I*). But thanks be to God who has reſtored the Son to the Throne of his Father, to our

our great Comfort. And may He, in deſpight of all the Enemies of God, and the King, long continue to ſit thereon, to our laſting peace. I am ſure this Nation has under him injoyed three and twenty ſuch years of plenty, and proſperity, as you cannot cull out, and ſhew together ſince the Conqueſt, enough to teſtifie that *Monarchy* is the beſt of *Governments*, that *ours* is the beſt of *Monarchies*, and King *Charles* II. is the beſt of *Monarchs*, *whoſe Service* (like his, *whoſe Miniſter* He *is*) is **Perfect Freedom.**

— Neque enim Libertas Tutior ulla eſt,
Quàm Domino Servire bono. —

The Sun was now down, and it began to grow dusky, ſo my little *Polander* took his leave, and *Seign. Chr.* who had been talking all this while with another man, came ſmiling to me, and ſaid, *I know* (dear Friend) *that you are a perſon very Curious and Inquiſitive into the Nature and Reaſons of Human Affairs, and I have now an Extraordinary Opportunity of pleaſuring you at the higheſt rate. That Gentleman I now came from is a* Magician, *and He, with two*

two or three more, it seems, are to have an Action *to night, wherein they design to raise the Ghosts of all the* late Politicians *that are dead, and to charm the Spirits of those* now living, *from their bodies whilst asleep, so that you may hear extraordinary Conferences about* Polity *and* Government, *and may have occasion of ingaging your self in them, as you shall think convenient.*

The name of a *Magician* did a little startle me at first, but the bent of my fancy prevail'd above any scruple of Conscience, being in a Dream, wherein honest men do those things sometimes, which they would abhor when awake. Indeed, I had no time to determine with my self, for methoughts *Seign. Chr.* was very earnest with me, saying, *See Yonder! the Gentleman calls us, let us go to him, I know you will be very welcome for my sake:* [as soon as we came to him] I am apt to think (*said he to me*) that you, Sir, are somewhat afraid of Spirits.

I never see him tremble but once in all my life, (*replied Seignior Chr.*) and that was at the sight of a very pretty Woman, and then indeed, He could neither sing nor say. But,

They

They who in Combate dare the Devil defie,
Are sometimes vanquisht by a Ladies eye.

I do assure you, He neither fears your *Spirits*, nor yet your *Politicians*; for He is an *Honest* Fellow, and though I have known him mistaken, yet that *Honesty* of *His*, is better than the *strength* of *Goliah*, than the *valour* of *Cromwell*, than the *wit* and *learning* of *Hobbs*, or *Milton*, than the *Policy* of *Shaftsbury*, or the *piety* of *Baxter*. And therefore I will venture to set him upon whole Troops of Rascally Knavish Apparitions, and you will be satisfied, that he does not fear *such* Spirits. [*Then turning to me.*] What in the dumps, Friend? Chear up! I shall now give you an opportunity of seeing to what extravagant *excesses* the *late* Politicians have run on both Hands; some swelling the *Soveraign* Magistrate into such a monstrous Bulkiness, that He bursts asunder with the shining venome they infuse into him; others scattering the *Supreme* Power into whole Herds of *Pharaoh*'s ravenous lean Kine. Some are for

for *Absolute Tyranny*, others, for *Dissolute Anarchy*: Thus leaving us the dismal choice of the *Fire* from the **Bramble**, to devour us, or of the *more scorching flames* from whole Bundles of **Jack Straws**, to consume us.

We were now come to *Fox-Hall*, that renowned Magazin of *Narratives* and *Gunpowder*, and this was the place of Randesvouze for these famous *Politicians*.——The Lord knows which way we gat into a Vault, but methoughts as soon as we were there, one of the Magicians speaking a sort of unintelligible gibberish, burnt a composition of strange Gumms in a Censer, which had such an odd smell, that a trilling damp seiz'd my spirits, and in that confusion, the place was chang'd into a stately long *Portico*, supported with several rows of Marble Pillars, upon which their hung a great many Trophies, and Spoils taken by *surprize*, or *stratagem*, and great numbers of Historical Pictures of Martial exploits *that succeeded*; this led us into a Magnificent *Dome*, almost as large as the *Pantheon* in *Rome*, in the *rotunda* (upon Pedestals of equal height) stood the *Statuas* of Famous Persons, *who by the*

the ſtrength of their own Genius's, from low beginnings, arriv'd to marvellous grandeur, and continued in it. As of *Marmurius*, *Marius*, *Diocleſian*, *Juſtinus*, and *Tamberlain*, and others. Turning on the left hand, we paſſed through a door into a ruinous Court, in which there were ſeveral antick *Statuas* Crowned with *Muſhrooms*, as of *Maſſianello*, *Knipperdolling*, and ſeveral other *excreſcences* of *Fortune*, *who in her freaks had taken them from Stalls, and Bulks, to ſet them on Thrones, and then ſuddenly kickt them down again into their Graves.* In a corner of this Court, we entred a narrow and winding paſſage, which led us at laſt into a large Room hung with black, and ſet around with dimm Tapers. I was ſtrangely ſurprized with this inchanted place: But much more aſtoniſh't, when at the upper end of it, I ſaw *Oliver Cromwell* ſitting in a Chair of State, with two skeletons on each hand, attending him, which ſometimes ſeem'd to move; whilſt I was looking on him, there came out from behind the Hangings, an old Fellow in Boots, with a Book in his hand, who made his obeiſance to *Oliver*, and as he preſented it, *He ſaid*,

You,

You, Sir, are that *unlimited* and *absolute Soveraign*, that mighty *Leviathan* I have here endeavoured in this Book, to recommend to all mankind; suffer me therefore a poor *Mackrel*, to come *under the shadow of your Finns*, until this storm of Thunder be past.

Oliver took the Book, and after he had read a little of it, He returned him another, Intituled, *Killing no Murder*; telling him that by that Book (*which had made him as fearful as himself*) he might see how much he had been beholding to him for *his own*. For thou hast herein (*said he*) given me more power *under thy hand*, than the *Devil* ever did by *word of mouth*. Nay, thou hast carried me to the *top* of an *higher Mountain* of *Dominion*, than ever he pretended yet to set his Cloven Foot upon, since his fall; but the height makes me giddy, and subject upon the least touch to drop after him into the *bottomless Pit*. Therefore the *Devil*, who pretends to *dispose* of Kingdoms with the *same Authority*, thou pretendest to *give Rules* to *govern* them, take thee, and thy Book for thy pains. ——— And then rising up, and looking on us with a Gastly Visage; What (*said he*)

he) have I got by the ſycophancy of this cowardly Paltroon, but *real* and *everlaſting ſhame* and *diſgrace*? What have I got by all the *Hypocritical* villanies, that I have acted under the Sun, but *Eternal* and *ſubſtantial* Miſeries; thoſe that call'd me *Gideon* and *Joſhua*, and I know not *who* forſooth, and made *Poems* and *Panegyricks* upon me, are themſelves ſo ridiculouſly infamous, that their very Names outſtink the *Brimſtone* of *Hell*: My memory is ſcandalous, my Poſterity diſhonourable, this *Politick head* of mine, that was whilom ſo wondrous wiſe, is now nothing but a *Whirl-gig* to the winds, which, in conſort with *Ireton*'s & *Bradſhaw*'s, whiſtles tunes to *Owls* and *Batts* in gloomy nights; and this *Heart* of mine, formerly ſo *ſtout* and *firm*, is now as full of *Infernal Vermin*, as an old rotten *Holland* Cheeſe is of *Mites*. The *Atheiſts* magnified me on *Earth*, the *Fanaticks* plac't me in *Heaven*, but the *Devil* was more ſure of me in *Hell*. And now, Sir, You might better have ſtiled your Book *the Salamander of unquenchable fire*, and then I would have thankt you in my *own* Element. At this, His great *red Noſe* bounc't like

like a Cracker, and He vaniſht with a ſtink and a ſmoak.

Hobbs was ſo affrighted, that he would have didled away in all haſt, but that *Seignior Chr.* ſtopt him, ſaying, *Is this, Sir, the Famous* Leviathan, *with whom you have made ſuch a Buſtle? Is this your renowned* Behemoth? *The greaſie Villain indeed lookt as if he had been* anointed *with none other but* Train Oyl, *Bleſs me! How could a man of* your *parts and Education, condeſcend to flatter ſuch a naſty and loutiſh* Brute, *with Titles and Prerogatives,* overtopping all the Laws of God and Nature?

What! (*ſaid I*) do you wonder at this! What is it *He* will not ſay, or write, who has uſed his *Pen* as *Arbitrarily,* as *Oliver* did his *Sword*; and has cancel'd all the obligations that can be laid upon the ſoul of man, with the *ſame* inſolence with *which* the other has trampled upon them. If this Mr. *Hobbs* had not ſo much *valour* as *Cromwell,* He had no leſs *Ambition,* and took as much pride and pains to be thought an *abſolute Philoſopher,* as the other did to be an *abſolute Soveraign.* Now when the *Knave* or the *Fool* prevails, what ſignifies the *Scholar* as to any thing, either

ther of *publick* or *private* good? But ſuch an one is in as ready a way to do miſchief in the *State*, as *Neſtorius* that eminent *Heretick* in the *Church*; In both caſes it holds true what *Caſtalio* ſays, *Nihil eſt tam abſurdum quod non dicat quamvis doctus homo, ſi falſum defendendum ſuſceperit: There is nothing ſo abſurd, which a man though otherwiſe learned, may not ſay,* if *He once undertakes to defend that which is falſe.* And indeed, nothing in the World can be more *abſurd*, nothing more *deſtructive* of Human *Society* and *Government*, than the *Principles* and *Poſitions* in that wicked and ridiculous Book. What can be more *abſurd*, than to make a man an *abſolute Prince*, and an *abſolute Slave*, in the ſame moment? I ſuppoſe, He did not wade over the tops of his Boots, to deſcry the true ſtate and condition of his unwieldy *Leviathan*; if he did, he might have found it as truly *Miſerable*, as He has made it monſtrouſly *great*: (to carry on his Metaphor) He might have found the *True Proteſtant* Flail *Fiſh* ready to give him mortal thumps on his Crupper, upon all occaſions, whilſt the *Sword-Fiſh* is playing the more dange-

rous part of the *Aſſaſſin* at his Belly. And this is the true ſtate of his Soveraign Lord *Behemoth*, by his wit, and the malice of the Devil, *Uſurper* of the great Deep: And this is the *whole duty* of *all* his *loving Fiſhes*, according to the Doctrine of *Hobbs*. And now, what can be more *ridiculous*, what more *abſurd?*

Now thoſe Principles that are contradictory, and deſtructive of themſelves, muſt needs be very deſtructive of Human Society; I will cull out but *two Propoſitions* for a taſte. **Nothing the Sovereign can do to a Subject, on what pretence ſoever, can properly be called injuſtice, or injury.** On the other hand,

The obligation of Subjects to their Soveraign, is as long, and no longer than the Power laſteth, by which he is able to protect them.

Upon which, (and ſeveral other *Propoſitions*) ſaith the right Honourable *Edward* late *Earl* of *Clarendon*, in his excellent Book, Intituled, * *A Survey of the Leviath.*——The *view of theſe naked Propoſitions by themſelves, without any other cloathing, or diſguiſe of words,*

* *Pag.* 193.

words, may better ſerve to make them odious to King and People. And the firſt will eaſily diſcern, to how high a pinnacle of power ſoever he would carry him, he leaves him upon ſuch a Precipice, from whence the leaſt Blaſt of Invaſion from a Neighbour, or from Rebellion by his Subjects, may throw him headlong to irrecoverable Ruine; and the other will as much abhor an Allegiance of that Temper, that, by any misfortune of their Prince, they may be abſolv'd from, and ceaſe to be Subjects, when the Soveraign hath need of their Obedience. And ſince that Learned States man has ſo *effectually* confounded *Leviathan* with *this iſſue* of his *Brain*; We need not to fear that *ſuch an one* **will** *ever ſpring from his* **Loins.**

The People of England (replied Seignior Chriſtiano) *have more reaſon to be afraid of a* **great many**, *than of a* **Great one.** *For they who are for turning this Ancient* Monarchy *into a* Commonwealth, *are for Complementing their Patriots with the* ſame unlimited *and* unbounded power, *which* Hobbs *gives his* ſingle *Soveraign: and are not a* Shoal of Sharks, *damn'd devouring, eager, ſwift* Sharks, *as ravenons as a great lub-*

berly gorbellied Leviathan? *Do you think that* Cromwell's Divan, *consisting of an hundred and four* Godly, *as He call'd them, were not as* mercileſs *as himſelf was* Cruel? *I do aſſure you, that the Authour of* Plato Redivivus *has out-done Mr.* Hobbs, *and from Mr.* Harringtons Oceana, *has pilfer'd whole Shoals of the aforeſaid* Sharks, *that will do more miſchief in* one day, *than his wallowing* Leviathan *ever could in a* whole month. *For 'tis that ſtump of a* Politician, *that* Iharking Politician (ſaid he), *pointing to the Authour of* Plato Redivivus, *who has* nim'd *all his fantaſtical and raſcally Notions from* Doleman *and* Harrington, *and ſtands leering in that Corner, that has been beating that Buſh of his Blockhead, (that ſtruts out like a* Foxes *tail, and wherein the Vermin are all of a quality)* to reduce this Ancient Monarchy into a Democracy, *in order to which, He imploys the whole ſtock of his malice, to ſcoff and burleſque all the* Sacred Orders *of the* Church, [*as the ready way to ruine the* State]. The truth *is*, ſays he, *page* 98. I could wiſh there had never been any Clergy, the purity of Chriſtian Religion, as alſo the good

and

and Orderly Government of the World had been much better provided for. *And ſo ſays Mr.* Harrington, An ounce of wiſdom, is worth a pound of Clergy. *Ocean. p.* 223. And Miniſters of all others, leaſt underſtand Political Principles. *And then having vilified* Monarchy, *as the worſt of Governments, and the Corruption of all others, He very Dogmatically proclaims the State of* Venice, *to be the* Perfecteſt pattern of Government now exiſtent. *And ſo did Mr.* Harrington *in his* Venetian *Ballott. To gain Authority and ſucceſs to his Politick frame* (*He recommended to this Nation*) *he Careſſes the People with the ſame* unlimited *and* tranſcendent power, *which* Doleman *is moſt graciouſly pleas'd to beſtow upon* them; *by which they are inabled to* change, *and* depoſe *their* Princes *at their Leiſure, and* alter *and* model *the* Government *at their pleaſure; to prompt them to this,* (*with his Father the Devil, and* Doleman) *He ſlights the Plea of Monarchs* Divine right; *makes the* King *a* ſharer *with, and* Truſtee *of the* People; *and looks upon it as a pretence, that* they have their power from God: *And after all, with an impudence only*

proper to himſelf. *He would* cully *the King out of his* Prerogatives, *with the ruſty Complement of giving him* more Eaſe, *and of making him* more Glorious. *Theſe, and other wicked and ridiculous Poſitions*, deſtructive *both of* King *and* People, *make up the Politicks of this* filthy Dreamer, *who has more of* Pythagoras *his* Aſs, *than of* Plato's Spirit *in him.*

If the Devil (*ſaid I*) be in him, I will make him come out of him, if I can: And with that I march't up to him.——You, Sir, (*ſaid I*) that have ſo induſtriouſly laboured to *change*, and *new model* our Government, did like a Politician indeed, to conjure up the Ghoſt of an *Athenian*, a ſort of *fickle*, *giddy* headed people, that felt more fatal Changes, and Revolutions, than any Nation under the Sun: So like our preſent *Fanaticks*,

* Acts 17. 21. * *That they ſpent their Time in nothing elſe, but either to tell, or to hear ſome new thing.* But, Sir, when you were ſcraping in the rubbiſh of their City, for the Ghoſt of *Plato*, you had done well if you had brought along with you the *Statua* of *Jupiter* Ὄρκιος, which they erected to *deter men from being*

being perjur'd. Hence 'tis, that one of their Poets wondring that ſuch perſons eſcap'd, when the *Oak* is ſometimes thunder-ſtruck, ſaid ὁ Διὸς ἐπίορκος *that the Oak is not forſworn.* Hence it was that they termed a *righteous perſon,* εὔορκος; and that ἐπίορκος, a *perjurious,* ſignified a *wicked man*: inſomuch, that I meet but one among them fit to make a *Foreman* of a true *Proteſtant Ignoramus Jury,* and that was *Lyſander,* who was ſo infamous for that ſaying of his, ἐξαπατᾶν χρῆναι παῖδας μὲν ἀστραγάλοις, πολεμίους δὲ ὅρκοις. *That we ought to cheat Children with Cock alls, but Enemies with Oaths.* Now ſince *your Friends* at home are grown ſo ſcandalous for breaking the Third and Ninth *Commandments,* which were given by *Moſes,* who was a **King** *among the righteous:* You cannot tell how far ſuch a *Statua* might deter them, *becauſe ſet up by a Religious* **Common-wealth.** But you have brought nothing with you from thence, but Ἀτπικὸν βλέπος· *a Brazen face:* And 'tis with this *Brazen face,* you have the confidence to appear in defence of your *many-headed Democracy,* to vilifie the *preſent Eſtabliſht* Government, in deſpight of the

Fundamental Laws of this Kingdom; and when you have done, (as I am told) to appear in *Weſtminſter Hall*, at a time, when *one*, a very little worſe than your ſelf, received Sentence of Death for *High Treaſon*: And if the *Platonick Year* were true, a man might eaſily gueſs *your* fate every Revolution of *Saturn*: (But to the purpoſe) *Greece* is not able to contain your Politicks, but you whip over into *Italy*, and as the *Painters* of that Country uſe ſometimes to ſummon the *faireſt Courteſans* together, and draw a Beautiful face for the *Bleſſed Virgin Mary*, from the *flagrancies* of *Harlots*: So from the *Charming Conſtitutions* of *Rome* in its Youth, and *Venice* in its old Age, would you model us a *pure*, *ſound*, and *glorious Government*.

I would ſo, (replied *Nevil*), For in the moſt turbulent Times of that Commonwealth, and Factions between the Nobility and People, *Rome* was much more full of vertuous and Heroick Citizens, than ever it was under *Auxelius*, or *Antoninus*. p. 43.

But,

But, (*said I.*) are there not as many *vertuous* and *Heroick* Persons under King *Charles the Second* in *England*? But now I think of it, the late *Shaftsbury*'s Conspiracy would have left us *as few*, had it taken effect, as *Catalines* would in *Rome*. And I believe, that such a *Protestant* as *you* are, who will allow of *no Priests*, but those of *Mars*, esteem a few *Heathen Philosophers*, before *all* the *Ministers of the Gospel*. He was a Conjurer like *your self*, that was ravisht with the love of *Tully*, for writing against **Transubstantiation**, in his third Book, *de Natura deorum*: *Cum Fruges* Cererem, *vinum* Liberum *dicimus*, *genere nos quidem sermonis utimur usitato*, *sed ecquem tam amentem esse putas qui illud quo vescitur* **Deum** *credat esse*? *When we call Corn* Ceres, *and Wine* Bacchus, *we only use a customary way of Speech*, *but whom do you think so mad*, *as to believe* **that with which he is fed, to be a God**? And just such a true Protestant Politick *Antiquarian* is the Authour of *Plato Redivivus*; and just such a *formidable enemy to Popery*.

But,

But, Sir, if Ancient Governments do not please you, (said he) *because out of Fashion, What think you of the* Venetian? *I declare it to* be the best in the World at this day.

Indeed, (*said I*), the *Venetians*, I confess, have not been altogether so *Pope-ridden*, as some others have; and their *Dukes* may *marry the* Adriatick *Sea, without a Licence from the Bishop of* Rome; but I hope you believe it cannot be done without the *Rites* and *Ceremonies* of the *Church* of *Rome*: And that the Pope has a great deal less Jurisdiction in *England*, (if ever you took the Oaths of *Allegiance* and *Supremacy*.) But you have lost your *English Conscience*, and no body values your *Protestant Policy*: For is not **the King** of *England* much better than *a Duke* of *Venice*? Is not the *Succession in the right Line*, as Authentick from *Scripture*, as good by experience, as *Balletting*? Is not **the King** of *England* **by the Grace of God**, greater, and better than *a Duke* of *Venice*, **by the** *vertue of Hocus Pocus*.

He is greater (said he), *but that* greatness *is not* better, *either for* himself, *or his* people.

So

So ſayes the Authour of *Plato Redivivus*, (*ſaid I*) but he does *not think* ſo. Believe me, in the *Ballotting Urns*, are buried all the *Liberties* of the *common people* of *Venice*, they are there ſo far from *chuſing a Soveraign*, that they cannot chuſe a *Gentleman*; and never by any art, merit, or induſtry become *one*. But the *meaneſt* Subjects of *England* have *one* advantage, which no *Democracy* in the World, much leſs the *Ariſtocracy* of *Venice*, ever afforded, That by their *vertues*, they ſometimes arrive from the *loweſt* condition, to an *higher* Sphere of Splendor, Honour and Riches, than *any Commonwealth upon Earth affords*.— I know ſome have argued for a *Commonwealth*, from the great *ſucceſſes*, and *long continuance* of *that* Government; but they who look into the *Original* of it, will find better reaſons from the *place* and *Situation*, from the *occaſions* of *its being inhabited*, why it ſhould fall into *that* Model; than *why any others*, eſpecially the *Monarchy* of *England*, ſhould condeſcend, and conform to it. But the Authour of *Plato Redivivus*, would have it ſo, or elſe He loſes his longing. I wonder in this *hatching* Age, that no *Politick Fop* ever yet ſtood

ſtood up and demanded, or propos'd, *that the Kings* of *England* ſhould be acknowledged by the *ſame odd* and *fantaſtical* Ceremonies, with which the Arch-Duke of *Auſtria* is confirm'd in his Dukedom of *Carinthia*: For, there is nothing ſo *ridiculous*, nothing ſo *dangerous*, as our Modern *Hereticks* and *Politicians* do not now-adaies aſſert. Therefore, Sir, let me as a Friend adviſe you, to keep your *Politicks* to *your ſelf*; You may *frame* and *model* in your *Study*, as long as you pleaſe, without *breaking* your *ſhins*, but if you put them either in *writing* or *practice*, you will indanger the *breaking your Neck*. And ſuppoſe you eſcape *that*, you may chance to meet with thoſe (if you have one Grain of honour, or ſenſe left you) that will *break* either your *brains* or your *heart*. But if your *head* be ſo full of Politicks, e'en petition *Jupiter* to pluck thee up an Iſland ſomewhere in the *Atlantick* Ocean, as He is feign'd to have done *Delos* for the Birth of *Apollo*; there thou maiſt be delivered of thy *Politick Conceptions*; for I do not know any part of the Earth that hath *long peep'd over the ſurface of the Waters, that will be plagued with them.* I ſay, e'en

e'en petition *Jove*; for such a restless Varlet as *thou* art, art not fit to pray to *the God* of the *Christians*, whose *Vicegerent* thou hast debas'd, and whose *Ministers* thou hast vilified. What *Religion* you are of, I cannot tell, but by your recommending to us the *Democratical Government* of *old Rome*, I am apt to believe that you would bring us under the *Jesuitical Discipline* of the *new*. This was the advice of *Parsons* the *Jesuit*, *alias Doleman*, and of his Confederates in his **High Court** of *Memorials* for **Reformation** of **England**, at *Sevil* in *Spain*, *Anno* 1590. as *Watson* a *Secular Priest* relates in his *Quodlibets*, *p.* 94, 95. And of *Tho. Campanella* an *Italian* Friar, who in his Book *de Monarchia Hispanica*, *c.* 25. *p.* 204. informs the King of *Spain*, *That nothing will so much conduce to weaken the* English, *as dissention and discord sown among them, First, by Instigating the swaying men in the Parliament House*; *Ut* **Angliam in Formam Reipublicæ reducant in Imitationem Hollandorum**: To *reduce* England *into a form of a Commonwealth, in Imitation of the* Hollanders. But they value not what *sort* of Commonwealth, whether

Dutch,

Dutch, or *Venetian* they model us to; ſo that at laſt they may but obtain their Ends of ruining our preſent eſtabliſht Government. For my part, Sir, I wonder that any *Engliſh* man of common ſenſe, ſhould be cajol'd to admire the Politicks of every whiffling Raſcal, who under the name of a *true Proteſtant*, is managing the moſt malicious Deſigns of our inveterate Enemies the *Jeſuits*. I wonder that any man of the leaſt reaſon, and experience, ſhould not dread the *deſperate Hazzards* that inſeparably attend every *change* and *revolution* in Government: the *Reſtitution* indeed of *this Monarchy* after the late Civil Wars, was the greateſt wonder that I meet with in all Hiſtory, ſince Dominion was founded on Earth, conſidering, that it was done *without Violence, or Bloodſhed*; but it never *was*, nor ever *will be* chang'd without numberleſs Deaths and Calamities; and ſuppoſe it ſhould be done, what would the People of *England* get by being in the ſame Condition they were in twenty five Years ago: Or, which the common people of *Holland* are in at this day, who *pay Cuſtoms* for *Foggs* and *Damps*, and are *Tax'd* for

Quar-

Quartane Agues; and who have nothing cheap among them but *Hereſie* and *Schiſm*? I confeſs, you have a great deal of reaſon to admire the Fundamental Immunities and Priviledges of the *Venetians*, becauſe *very rare* in a *Chriſtian* Commonwealth; for they may *whore* and be *clapt according to Law*, and go to the *Conventicles* of *Venus* without any great danger of *perſecution for Righteouſneſs ſake*. But how in the mean Time is *this Liberty* of the people conſiſtent with the *Purity* of the *Goſpel* (for which you ſo ſtrenuouſly ſtickle and make a noiſe)? Oh, pray pardon me, I forgot that you are a *Politician!* a *Politician* that is for obliging mankind with vertues *a-la-mode*, and Morality and Divinity of the *neweſt faſhion*; you *Politicians* hate the old dull phlegmatick grey-beard Apoſtolical Rules, you are for *ſpick* and *ſpan* new *Riddles*, and *Paradoxes*; and therefore, Sir, to oblige you, I will tell you a piece of news.

What is that, (ſaid he)?

I am heartily ſorry, Sir, (*ſaid I*) for the great loſs you particularly had four thouſand years ago: What an hard caſe was it, that the *Records* of *Sodom* and

and *Gomorrha*, ſhould be ſo unluckily burnt. Without doubt you would have gathered things of great Moment from them, and might have gratified a great many of your *true Proteſtant* Friends with ſurpriſing relations of the *great Liberties* and *Privileges* of *thoſe* people, of which we have a ſmall hint, by the *memorable clutter they made about Lots door*, Gen. 19. *verſ.* 4. And ſuch a rabble of Catamites would moſt properly have raiſed the *Ghoſt* of *Plato* from the dead, who was ſo notorious a Sodomite when alive.

You are a railing, prating Boy, (reply'd he) *who values your Judgement that have nothing of ſolid Learning, or ſubſtantial Politicks in you? You are a paltry quibbling inſignificant Black Coat.* Before I could anſwer him, *Hobbs* took courage, and fell in with him pellmell, calling me *Pedantical Academick. His Univerſity-Learning* (ſaid he) *has quite ſpoil'd him, and for want of my* reaſonings *and* concluſions, *he is no better than a dull pragmatical Ideot. But yonder is a grave ſerious and Ancient learned man, I will be judg'd by him. Ay! and ſo will I too* (replyed *Nevil*), *For He is one of our Friends, an* Holy man, *and a* good

good Commonwealths-*man*, *a great Enemy to* Tyranny; *Ay, to* Popery *too* (ſaid *Hobbs*).

I followed them, and at ſome diſtance I eſpied Mr. *Richard Baxter* walking very penſively, in a melancholy and muſing poſture; but before we got half way to him, the two *Politicians* fell out betwixt themſelves: for *Hobbs* ſtruck *Nevil* ſuch a blow on the Head with his Cane, that, as if it had been a *Magical Staff*, it turn'd all his Hair into an *Anarchy of Snakes* and *Adders*; and he again return'd Mr. *Hobbs* ſuch a Salute on the Coxcomb, that his Head ſwell'd *ten times too big for his Body*; and yet as if proud of theſe *extravagant* Deformities, they ſtrove who ſhould appear firſt before that *great Arbitrator*: however it was pretty to ſee how they were both deceived: for *Baxter* no ſooner ſaw *Hobbs*, but with an auſtere viſage, *You Sir*, (ſaid he) *your* * *Leviathan, or Abſolute Impious Monarchy making us our Religion*, &c. *tendeth not to ſecure us of a Righteous Government; becauſe you are ſo Irreligious, as not to pretend to any ſuch thing as the ſecuring a ſucceſſion of the Chriſtian Religion,*

* *Ho'y Commonwealth*, p. 225.

without which, a Righteous Government is not to be expected.

Hobbs was ready to rave with madneſs at this unexpected *Reprimand* from ſo redoubted an Oracle; and on the other hand, *Nevil* was inſolent with joy; until *Baxter* turning to him, and miſtaking him for *Harrington*, *You Sir*, (ſaid he) *that think*, * Venice, *where Popery ruleth, and Whoredom abounds, is the perfecteſt pattern of Government for us now exiſtent, intend not ſure, that this Model ſhall keep us from the Reign of Popery and Whoredom; and therefore doubtleſs, you intend not, that this frame ſhall ſecure us the Chriſtian Religion, without which there can be no happy Government.*

* *Holy Commonwealth*, p. 226.

At this they all three fell together by the ears, and fought the *Changes*, until an Officer that had a *Tip-Staff* in his hand, with a *Deaths-Head* on it, commanded them to keep the Peace, in the Name of the *King of Terrors*, and told them, that all their different pretenſions ſhould ſhortly be heard and determined before the **High Court of Policy**:—*Baxter* then again at liberty, and ſomewhat more calm, ſaid, *I doubt not, but the Model of* Venice,

nice, *among better men, might do much againſt Popery and Whoredom too, which doth but ſhew, that it is not the* **Model**, *but the* **Better Men**, *that muſt do moſt:* **for it is no meer* Frame *or* Mode *of* Government, *whether* Monarchy, Ariſtocracy, Democracy, *or* Mixt; *whether the* Roman, Spartan, Venetian, *or any* other Mode, *that will make happy a* Commonwealth *in the Hands of* imprudent impious *men, ſo much as one of the* other Forms, *ſuppoſed worſe, will do in the hands of men of* prudence, *and* fearing God.

* *Holy Commonwealth*, p. 224.

Truly, (*ſaid I* to *Seignior Chr.*) I think this old man talks very piouſly and Religiouſly, upon what grounds or deſigns, I cannot tell. (*Oh replyed he*) He is an Extraordinary man, he has but two faults, or elſe he was not to be match't in the world. Pray what are thoſe (*ſaid I*) that ſhould blemiſh ſo Auſtere and Reverend a Perſon. Why (*reply'd he*) He is only a *Knave* and a *Fool*. Lord, Sir, (*ſaid I*) I think he has got Fitts too; for now he has no body to diſpute and wrangle with, ſee how his hands cuff and fight with one another. What are they *Convulſion fits?* ——— No, (ſaid he) they are

Contradiction fits, they are the *fits* of *Richard* againſt *Baxter*. But let us leave him for a little time, becauſe we ſhall know enough of him by and by.

We were now following *Hobbs*, and his Antagoniſt to the *High Court of Politicks*, with a great deſire to hear their debates and claims adjuſted, and to know the *manner* of that Court, and *who* preſided in it. Going therefore through a long Cloyſter, we came into a great Hall, at the upper end of which, upon a kind of a Throne ſate *Lucifer*, as I afterwards underſtood; but he was in ſo grave, ſo demure a ſhape, as if He had worn all the Hypocriſie of the *Scribes* and *Phariſees* at once, his Countenance was Phip, and very Judicious to behold, he had a little ſtarch't Band, with great Band-ſtrings, a long black Cloak down to his Cloven Foot, which now and then bob'd out, or elſe I had not known or ſuſpected him.——The firſt Cauſe that was brought before him was, a great Controverſie betwixt the *Jeſuits* and *Presbyterians*, concerning the Doctrines of *depoſing and killing of Kings*. The *Jeſuits* claim'd it in *ho-*

nour

nour of *their Society*, saying, that they *first invented it*, that they *first preach't*, and *practised it*; that the *Presbyterians stole it from them*, and that they could prove it. The *Presbyterians* replied, that it was *they* who *first preach't it*, that they had more *openly profest it*, and proffered to drop Authours with them when ever they pleas'd, if they denied it. The *Jesuits* pleaded again, that though *their Society* indeed was not *very Ancient*, no more than *theirs* was, yet that they had it by *Inheritance*, by *Tradition*, and by *Command* from their holy Fathers the *Popes*, long before the Sect of the *Presbyterians* had a name, or were in being. The *Presbyterians* reply'd again very hastily, that although they were obscured (for some Centuries) yet they could prove that they were lineally discended from the Ancient, and famous **Aërius**.

At this last name, the *Jesuits* were almost quite down in the mouth, for a great many thought that *that Aërius* was the *Prince of the Air*, and concluded that *Lucifer* would be partial to so near a relation, and consequently that they had lost the day; upon which there was an hideous brawl betwixt

Goodman, *Knox*, *Buchanan*, *Gilly*, and the *Jesuits*; at last *Lucifer* commanded silence, and calling for a Bible said, *Every Kingdom divided against it self, is brought to desolation*; the *Sons* of *Belial* should unite as *Brethren* in *Iniquity*; and so with several Arguments advised them to *understand* one another *better*, to be *more moderate* for the Future; and not to fall out about *that* of which He himself *was the first Authour*, that none of them should want their reward, that *first* or *last* preach't or practised it. That he did not call himself the first Authour, for *that he was ambitious of the honour of the Thing*. But because they had on both sides such endless *Evidences*, and so much *merit*, that he was unwilling to disoblige *either* of *them*, and that rather than be on *one* side or *other*, he thought it no dishonour to him for once and away to turn **Trimmer**.

They were willing to let the Controversie fall, because the noise of such a thing at *this* time, might be equally prejudicial to *them both*; and *Lucifer* advis'd, that it should rather be disown'd until a more convenient season. So silence being made, one with

with a caſt Horn of ſome decrepit Devil, ſounded with ſo terrible and ſhrill a noiſe, that it rais'd the Ghoſts of a great many *Politicians* preſently; A Cryer called over their Names; and the firſt of them that came forward, was the famous and renowned *Nicolas Machiavel*: He wondred at firſt, what the occaſion of being ſo unexpectedly ſummoned to appear there, was: but being told, that it was the *higheſt Court of Politicks*, and that he was to give an account of *his writings*, he began to tremble exceedingly; and ſeeing ſo grave and venerable an Aſſembly, imagined they had been *all Saints*; and verily thought *Lucifer* had been *one* of the *Apoſtles* or *Primitive Patriarchs*: therefore addreſſing himſelf with all ſubmiſſion;

I hope (ſaid he) *Reverend Fathers, that at this Time, and in this Place, I ſhall vindicate my ſelf from thoſe* unjuſt aſperſions, *which the ſubtlety and malice of ſome men have caſt upon my Name and Memory for this whole Age laſt paſt, charging me with three things.*

Firſt, *That I ſhould* vilifie Monarchy, *and* preſer Democracy *before* it: *To which I anſwer, * That if I ſpeak largely*

* In a Letter to *Zanobius Buon-delmontius.*

in Commendation of the latter, *it ought to be considered, that I was born, bred, and employed in a* Free City, *which was then under that form of* Government; *and if you read my* History of Florence, *you will find, that it did owe all its wealth, greatness and prosperity to it: what I said of the glorious Atchievements of the Commonwealth of* Rome, *was to shew the perfection of that Government in* its kind, *but not to propose it by way of Imitation for all other people*; for how can any man pretend to write upon Policy, who destroyes the most essential part of it, which is obedience to all Government? *therefore I protest, that the animating of private men, either* directly *or* indirectly, *to disobey, much less to shake off any Government, how* Despotical *so ever, was never in my Thoughts or Writings: and I always did, and ever will declare, that in every* Monarchy, *the* interests *of* the King *and* People are the same.

At this there was a murmuring all over the Court, and *Lucifer* seem'd somewhat displeas'd: upon which, some that stood by me said, *as we have cheated the world above fourscore years about this man, and made his memory stink*

ſtink among the True Proteſtants, *who have at the ſame time an eſteem for* Politicians *vaſtly more Diabolical*; *ſo for diverſion, we will ee'n ſham the Devil himſelf for once and away.*

Silence being made, *Machiavel* went on. *The ſecond thing objected againſt me, is, That* I ſhould encourage Princes to Perjury and Breach of Oaths and Promiſes: *To which I anſwer, That any man that reads my Book entituled* [The Prince] *with ordinary charity, may perceive, that 'tis not my intention therein to recommend the Government of* thoſe *men* (*there deſcribed*) *to the world*; *much leſs, to teach them, to* trample upon good men, *and* all *that is* ſacred and venerable upon earth. *If I have been too punctual in deſcribing* thoſe Monſters, *and drawn them to the life in all their Lineaments and Colours, I hope mankind will know them the better, to avoid them*; *my* Treatiſe *being both a* Satyr *againſt, and a* true Character *of them. I ſpeak not of* Great *and* Honourable Princes, *ſuch as the* Kings *of* France *and* England, *and* others, *who have the States and Orders of their Kingdoms with excellent Laws and Conſtitutions to frame and maintain their* Govern-

ment,

ment, and who reign over the Hearts, as well as the Perſons of their Subjects: I ſpeak only of thoſe Vermin *bred out of the Corruption of our own ſmall Commonwealths and Cities, or engendred by the ill blaſts that come from* Rome, *as* Olivaretto da Termo, Borgia, *the* Baglioni *and the* Bentivoglii.

At this *Lucifer* grew ſo impatient, that he had certainly broke looſe, if ſome of his Counſellors had not adviſed him to *Moderation* and *Hypocriſie* for a little while; and then *Machiavel* went on.

The third thing, ſaid he, *laid to my charge, is, that I have* vilified the Clergy, and abuſed the ſacred Orders of the Church of Rome: *To this I anſwer, That 'tis* they *have vilified and abuſed* themſelves; *inſomuch, that if the* Apoſtles *of* Chriſt *ſhould be ſent again into the World, they would take more pains to confute the* Gallimaufry *of Opinions and Innovations in* that Church, *than they did to preach down the* Traditions *of the* Phariſees, *and the* Fables *and* Idolatry *of the* Gentiles; *and would in all probability ſuffer a new Martyrdom in that* City, *under the* Vicar of Chriſt, *for the ſame Doctrine which once animated* the

the Tyrants *againſt them. As for* Government, *this I muſt ſay, That whereas all* other *falſe worſhips even of* Heathens, *have been ſet up by ſome* Politick Legiſlators, *for the* ſupport *and* preſervation *of Government. This falſe, this ſpurious Religion* (*brought in upon the ruines of* Chriſtianity, *by the* Popes) *hath* deform'd *the* face *of Government in* Europe; *deſtroying all the good Principles and Morality left us by the* Heathens *themſelves; and introduc'd inſtead thereof, Sordid, Cowardly, and Unpolitick Notions, whereby they have ſubjected mankind, and even great Princes, and States to their Empire, and never ſuffered any Orders or Maxims to take place* (*where they have power*) *that might make a Nation* Wiſe, Honeſt, Great *or* Wealthy.

Lucifer burſt out into ſuch a fury, that the fire flew out of his eyes for very wrath, crying, How abominably am I cheated and abuſed by theſe *Politicians?* I thought that I had been ſure of as good a *Secretary*, as ever managed the affairs of the *Kingdom* of *Darkneſs*; and on the contrary, he is for bringing our *whole Myſterie of Iniquity to light*. For my part, I do not know whom

whom to truſt, or which way to turn my ſelf: Are you my friends? And is this your *Politician*, that has made ſuch a noiſe in the world? How comes this to paſs?

May it pleaſe your Mighty Darkneſs, (replyed one of the *Jeſuits*) *it was neceſſary that we ſhould reproach this man to all the world, who had been ſo ſevere upon the* Church *and* Court *of* Rome: *and beſides from his character of* Tyrants *and* Uſurpers, *we took occaſion to render* Juſt Princes *odious to their* People, *as if they obſerved* thoſe Maxims *of* Breach of Oaths *and* Promiſes; *and in the mean time have taught the* people *to* practiſe them *in good earneſt: So that in lieu of this one* Politician, *we can pleaſure you with hundreds much more ſerviceable to your* Mighty Darkneſs. *In the mean while we will ſtrip him of all his* Infernal Honours *and* Titles *he has ſo long enjoyed; ſo that he ſhall no longer be called* Old Nick κατ' ἐξοχήν, *nor ſhall his Diſciples be quibbled again into the higheſt form of* Politicians, *with the Honourable and Redoubted Pun of* Match-leſs Villains. *Take him away therefore, Guards, let him make room for perſons vaſtly more deſerving of this High Court.* The

The next that came was *Hobbs*, who seem'd infinitely vex'd, that *Machiavel* had had so long an Audience; and therefore with a kind of snarling scream he told them, *That he thought truly, that he did not only deserve to be heard* most *of all, but* first *of all too; considering the great service he had done for the* President *of that Honourable Court: For have not I, Sir,* (said he to *Lucifer*) *made men* Libertines *and* Atheists, *by my* Principles, Positions *and* Conclusions? *and consequently by that means promoted the fundamental Vices of your Empire,* Faction, Sedition *and* Rebellion, *&c.? Have not I obtain'd to that excellent* Art *of* Reasoning, *which like an* Ignis Fatuus *leads men into Bogs and Ditches, whilest it pretends to give them light? My* reasonings, *I say, and* Positions, *from which the unwary Sparks draw those Conclusions, which are most suitable to their* Lusts *and* Extravagancies, *whilest to others, as bad Buzzards as the former, they make a shew of Tendency to the* highest perfection *of* Nature, *and most* sublime Morality? *Have not I the most admirable way of slurring an Argument, of any mortal man? Could any body so dexterously*

tack

tack about with Times and Persons, as I have done, both in my Words, Writings and Actions; applying those things in my Defence *against Bishop* Bramhall, *as if respecting the* King *in* Banishment, *when as your* Lucifership *full well knows that I designed them, by way of complement to* Your *Vicegerent* Oliver *then upon his Throne? Lastly, Most Mighty* Lucifer, *you know, that after your Forces were routed in* Heaven, *that the greatest Stratagem of yours, that ever took effect upon* Earth, *was, the* corrupting **humane Nature**, *when it was in its Innocency; and therefore do but consider, in imitation of your* Great Self, *to what a condition I have endeavoured to reduce mankind, even now they are under the* Covenant of Grace, *by that sublime speculation of mine;* **In the state of Nature, there is no difference between Good and Evil, Right and Wrong; the state of Nature is a state of War, in which, every man hath a right to all things.** *For from this* fundamental Point, *in despight of all the Rules of the Gospel, I have drawn most powerful* Topicks *of* Violence, Treason *and* Rebellion.

Lucifer

Lucifer seem'd extraordinary well pleas'd with him; insomuch, that he was ready to pronounce him *Prince* of *all the Politicians*; and the Garland was order'd to be brought for him: but Father *Parsons* stepping out, called to him the *Author* of *Plato Redivivus*, telling him, that old *Hobbs* for all his Boots, had been too nimble for him; and that if he did not make haste, he would lose, what of *Right* did belong to him; and what through *their Interest*, they might procure for him. He made what haste he could; but when he came, there was no need of speaking himself; for after they had prevail'd with *Lucifer* to suspend his determination, they told him, that they had brought before him a *Politician*, that was as much more deserving than *Hobbs*, or any *Philosopher* of them all; as the *practical* part of *Politicks* is above the *speculative*. *'Tis true* (said they) Hobbs's *Principles may gain some few proselytes; but they signifie no more to the Rabble, than if he had complemented them with* Euclid's Elements; *but this Gentleman has been pleas'd to condescend to furnish their* weakest *capacities with* Arguments *for* Rebellion;

Rebellion; *to encreaſe their* Fears *and* Jealouſies; *to inflame their moſt brutiſh* Zeal; *and to fit them in whole ſhoals for* Hell *and* Damnation. *Your* Mighty Darkneſs *ought likewiſe to conſider, that an* Anarchy *is far more deſtructive to mankind, than any* Tyranny *in* one ſingle Perſon whatever; *as witneſs the* late Civil Wars *in* England, *wherein you gain'd almoſt, as much as you loſt in the* Ten Perſecutions. *And Laſtly, We do aſſure you, that* we *your moſt faithful Friends and Privy Counſellors, have furniſh'd him with all thoſe Rules and Inſtructions, which are the moſt direct and ready way to revive the* good Old Cauſe.

Lucifer was in ſo great ſuſpence, that he ſpoke not a word of a long time: for indeed, he knew not how to determine the Controverſie between them: Which both parties obſerving, began to be ſo clamorous, that he called to *Bradſhaw* (who had heard the whole matter) and deſiring him to ſit *Vice-Preſident* in his place, he privately ſneak'd away. They were all ſo extreamly well pleas'd with their *New Preſident*, that there was a profound ſilence at the very firſt ſight of him, knowing

knowing him to be one that had far out-done the Devil; and indeed the very first glance of his eye gave them general satisfaction: For, rising up with a Politick smile; *It is not the first time* (said he) Men, Brethren *and* Fathers, *that I have oblig'd and pleasur'd you all. It is not the first time that you have all stood to my* final *Judgment, and therefore I do not question but you will as readily agree to my* present *determination. The difficulties that are arisen here amongst us, are about the pretensions that are made by several persons to the* Hell-grate *of* Policy, *and you are not yet satisfied who most of all deserve to be the* Head *and* Principal *of our famous* Society. *I must confess, that both Mr.* Hobbs *and his* Antagonist, *have made very* fair, *but not* full *claims to this high Dignity. I confess, that there are many considerable Friends on both sides, but as I will not extremely* disoblige, *so neither can I* satisfie *either of them in this point; For, according to the merit of the Cause, and the usual rule of ending Controversies of this nature, I must dispose of it to a* third Person. *And I do not question, but that even the* Principals *in this difference, will be the most ready to confer this*

honour upon him, when they shall have seen him, and heard the reasons I shall move in his behalf.

Every one was wondring, and impatient to know who this *remarkable Politician* should be, when to their amazement, Mr. *Baxter* came creeping in, leaning upon a Staff, out of breath, and with so ghastly a Visage, that the most mortified *Hermit* in the World lookt like a Glutton to him; with a faint and low voice, *Peace*, Brethren, *peace* (said he) *I have often laboured for* peace, *Why are you at Variance amongst your selves? Why are these Differences among you? Oh that ye would lay aside this pride, this contention! Oh, this selfishness! this selfishness! Oh, this pride! this selfconceit! Oh, my* Brethren, *if you would but* watch your thoughts, *you would not be so fierce in your* words *and* actions. *I say, watch your thoughts.*

1. Watch them that come in.
2. Watch them that go out.

First, *Watch them that come in. Therefore, when you find thoughts arising one after another in your hearts, call them all*

all to an account, keeping a Sentinel at the door of your heart, saying, Who art thou for? If thou art for Christ, give me the Word, thou shall freely pass: If thou art not for Christ, and hast not his Word, **stand**; If thou come up one step further, **I'le fire at thee.** *Thus if you keep down and suppress these* Rebellious thoughts, *this selfishness, this pride, this* contention *will not be found among you; but oh! I am faint, faint, worn out* in the Vineyard of the Lord, *and so my Brethren, farewel.*

I could not forbear smiling at this his slie Jargoon, and *Seignior Chr.* turning to me, said, *did you hear? This old Fellow sayes, He is worn out in the Vineyard of the Lord,* when as he has been *sowing the Tares of Sedition and Heresie for above forty Years in the Field of the Church.* He will certainly carry the *Garland*; for both *Hobbs* and *Nevil* do despair, and stand staring like two *Scotch* Runts, that have all to bedighted the Fair; but let us hear what the *President* is going to say.

At this *Bradshaw* stood up, and with a Countenance very compos'd, and grave, said; *Gentlemen, we do adjudge,*

pronounce, and declare this man (whose very looks bespeak him, what his words and actions aloud proclaim him) to be the greatest *of all* Politicians, *for these following Reasons.*

First, *Without the* Help *of* his Politicks *all* ours *had been* insignificant, *and in* Vain; *that* good old Cause, *You value your self so much upon, had never been* brought to perfection, *had not he* mightily assisted us. *You might as well have attempted to whistle the Moon under your Hats, as to have laid the* Head *of the* King *upon the* Block, *under the* Axe *of the* Executioner, *had not he the* Preacher *first sentenc't him from the* Pulpit; *'twas the Magick of* his *voice that rais'd whole Legions of* Reforming *Zealots, and preacht them into Rank and File against their* Sovereign; *'twas He snivel'd the Rabble to the* Devil *in such mighty Shoals, as they crowded the Highwayes to* Hell, *for several years together. This you* Jesuits *do so well know, that you venture* drawing, hanging, *and* quartering, *for the sake of* preaching *in* Seditious *and* Schismatical Conventicles *in* his *shape, and after* his *way; and therefore what signifies any other mans Writings, either* Hobbs *or* Nevils, *when in*

competition with him, *who has* out-preacht, outwrit, outdone, out-reform'd you all.

Secondly, *He is most worthily to be accounted the* chief Politician, *upon the account of that singular and unparallelled Spirit of* **Contradiction**, *which is in him in a* double *portion, and in a* double *sense. And therefore when His* Serene Darkness Lucifer *askt me, with what Confidence I could bring* King Charles *before his* own *Bar of* Kings Bench, *when the very form of the Writ runs* (Coram nobis ubicunque) *in* his own name and Authority? *My Answer was,* That I brought the **King** before **himself**, by the same Rule that **Richard is against Baxter.**

Thirdly, *We must, and do acknowledge him to be the* most extraordinary Politician *in the world, for he has not only deceiv'd* many thousands of people, *but he has cheated* **himself**, *more than any body else. For,* first, *He thinks himself* very Humble, *when he is so very* proud, *that he is* **Proud of his Humility**; *a sort of* pride, *which* Lucifer *never dreamt of.* Secondly, *He thinks himself* very meek *and* merciful, *when as he is really* more bloody, *and* cruel *than* any Ty-

rant, *he can either fear, or describe; witness his many* sanguinary *and* virulent *Sermons he has preach'd; witness his behaviour to one Major* Jenning, *in the late Wars, in a Battle fought in the County of* Salop, *between* Lynsel *and* Longford, *where the Kings Party being unfortunately routed, the* poor Major *was stript almost naked, and left for dead, but* He *with one Lieutenant* Hurdman, *taking a walk among the wounded and dead Bodies, and observing some life in the* Major, Hurdman *run him through the Body in cold blood,* Baxter *all the while looking on, and taking off with his* own hand *the* Kings *Picture from about his neck, telling him that* He was a Popish Rogue, and that was his Crucifix, *and kept it some years after.*

Thirdly, *He thinks him* very wise, *fit to direct, rule and govern all mankind, whenas he mistakes* that *to be the* Spirit of wisdom *in his* heart, *which is nothing else but* the whisperings *of that Eating and Cancrous* Wolf, *that has possest the* nape *of his* neck.

Lastly, *If* He, *whose* Faith *is* Faction, *whose* Religion *is* Rebellion, *whose* Prayers *are* Spells, *whose* Piety *is* Magick, *whose* Purity *is the* gall *of* Bitterness;

ness; *who can* cant *and* recant, *and* cant *again*; *who can transform himself into as many shapes as* Lucifer (*who is never more a Devil, than when an Angel of Light,*) *and like him* (*who* proud *of his* perfections, *first* rebell'd *in Heaven*) Proud *of his* Imaginary graces, *pretend to* rule *and* govern, *and consequently* rebel *on Earth*, *be* the greatest Politician. *Then make room for* Mr. **Baxter**, *let him come in, and be Crown'd with wreaths of Serpents, and Chaplets of Adders*; *let his* Triumphant Chariot *be* a Pulpit drawn on the wheels of *Cannon*, by a Brace of Wolves in Sheeps Cloathing. *Let the* Ancient Fathers *of the* Church, *whom out of* Ignorance *he has vilified*; *the* Reverend *and* Learned Prelates, *whom out of* Pride *and* Malice, *he has abused, belyed and persecuted*; *the most* Righteous King, **whose Murder** (*I speak my own and his sense*) *contrary to the light of* all Religion, Laws, Reason *and* Conscience, *He has justified*, then denied, *then again and again justified: Let them all be bound in Chains to attend his* Infernal *Triumph to* his Saints everlasting Rest. *Then make room*, Scribes *and* Pharisees, Hypocrites, Atheists, *and* Politicians, *for*

the greateſt Rebel *on Earth, and* next *to him that fell from Heaven.*

After this, the Court aroſe every one, even the two Antagoniſts going away very well ſatisfied. *Seignior Chr.* and I were left alone, and had a fair opportunity to reflect upon what we had heard. The firſt thing that came into my head, was the laſt part of *Bradſhaw*'s determination, wherein he *compar'd the Motives and Grounds of* Baxter's *Rebellious Politicks, with* Lucifers. For my part, (*ſaid I*) in his *Preface* to his *Holy Commonwealth*, He ſeems to deny that Poſition, *That Dominion is founded in Grace*; and proves, that *Godlineſs is not Authority*; And that *the Saints are not the rightful Rulers of the World.* And many people that read that Book would think, that he wrote it with a great deal of Zeal and Piety, for the promotion of Gods glory, and the improvement of all virtues. He condemns both *Tyranny* and *Democracy*; ſhews a bloody Tyrant in his proper Colours, peppers the Rabble with whole Vollies of ſtinging Epithetes: is very earneſt for the *Reign* of *Chriſt*, the *dignity of Saints*, and the *Reformation* of *the World.* He ſeems not

not ſo much concern'd for any *particular* ſort of Government, as that *we may be ſecured in the* Main; and yet judges a *Mixt Monarchy* the *beſt*: He layes open the Contrivances of the *Jeſuits*, expoſes the *Papal Uſurpations* over the *Civil* Magiſtrate; has garniſht his Book all over with Quotations from *good Authors*, and confirm'd his Propoſitions with numberleſs authorities from *Scripture*.

From Scripture, (reply'd *Seignior Chriſtiano* ſmiling) *Did you never read, that* Satan is transform'd into an Angel of Light? *and therefore 'tis no marvel, if his* Miniſters *alſo be* transform'd as the Miniſters of Righteouſneſs. *And* Vincentius Lirinenſis *tells us*, Nullam eſſe ad fallendum faciliorem viam, quam ut ubi nefarii erroris ſubinducitur fraudulentia, ibi divinorum verborum prætendatur Autoritas. *And Biſhop* Davenant (*in his twelfth determin'd Queſtion*) *ſayes*, Induant quam velint iſti Magiſtratuum Reformatores, *&c.* Let thoſe Reformers of Magiſtrates mask under what vizor they pleaſe, Religion may be their Plea, but Rebellion is their Practice. *And this is ſo true of Mr.* Baxter, *that as far*

2 Cor. 11. 14, 15.

as

as I can perceive, he will confirm it with his last breath: But the Mask he has on, will appear to be that of the Fool, *as well as of the* Knave: *for whatever he in one place* denyes, *he most strictly and rigidly* maintains *in another; and there is not a more ridiculous Book of* Polity *in the world. He confesses indeed, that he did not design an Accurate Tract of* Politicks; *not a discovery of an* Utopia, *or* City of the Sun. *And indeed I am apt to believe him; for it rather dropt from the concavities of the* Midsummer Moon. *Had he spent his Itch of Scribling in writing his* Wifes Life, *the* History of Stew'd Prunes, *or* the Pedigree of his Gib-Cat, *he had done much better, than to have defiled so much good Paper with the indigested Excrements of his Brain upon such a Subject: For Mr.* Baxter *did not either honestly or seriously enough consider, that* his whole Pile of Politicks stands tottering upon a false and rotten foundation: *For he holds, that the* **Soveraignty** of England **is in the three Estates**, viz. **King, Lords and Commons; that the King has but a Co-ordinate Power, and may be over-ruled by the other two.** *This is the* fundamental *Maxim of all his Politicks,*

liticks, without which, he never could have pretended to the framing his Theocratical *Government (as he calls it) or have made ſuch a Buſtle for his peculiar godly Friends and Aſſociates; but if this were true (which is utterly falſe) why may it not as well happen, that the* King *and* Lords *ſhould over-rule, and conſequently* exclude *the* Commons? *And then what thanks is* that Houſe *bound to give ſuch a notable* Aphoriſm-monger? *The Counſellors in that* Auguſt Aſſembly, *are of three ſorts by the Fundamental Laws of this Kingdom: Some are by Birth, as the* Barons; *ſome by Succeſſion, as* Biſhops; *and ſome by Election, as* Knights *and* Burgeſſes; *and* theſe be all (*for the time*) the Kings Council:) *Did ever any King call a Council to depoſe him? But ſuppoſe, according to Mr.* Baxter, *they might or ſhould do ſo, who ſhould then hinder the* two *that are by* Birth *and* Succeſſion, *from* over-ruling *and* excluding *the* third, *that are by* Election? *But the* Biſhops, *it ſeems, muſt troop out after the* King, *for fear Mr.* Baxter *ſhould ſtumble upon ſuch an horrid piece of non-ſenſe,* as the making two Eſtates become three, by the taking away of one.

Lambards Archion. p. 118.

No

No leſs ridiculous is Mr. Baxter *in this depoſing humour of his: for he does like the* Abbeſs, *who chid the* Nun *for* Fornication, *when ſhe her ſelf* had the Monks Breeches on her head, inſtead of her Veil, at the ſame time. *He pronounces very terribly,* Theſ. 327. *That* it is a moſt impious thing, for Popes to pretend to diſoblige Chriſtians from their Oaths and Fidelity to their Sovereigns, and to encourage their Subjects to rebel and murder them: *But as if it were a* moſt pious *thing in a* Jack Preſbyter, *he breathes nothing but perfidious* Covenants, Engagements, Aſſociations, Seditions *and murdering* Treaſons, *for ſeveral Pages together immediately after.*

Like a Fool *as he is to his own* Good Old Cauſe, *he confeſſes,* pag. 461. that God has no where in Scripture told us, whether *England* ſhould be governed by one or two, or an hundred; but that where the King is Supreme, it is the will of God that the people ſhould obey him. *A ſtrange thing, that the* Politick Saint *ſhould want* Scripture *upon ſo material an account, who is uſed to ſquander it away ſo plentifully upon every trivial occaſion. Well! ſince* Scripture

(*as*

(*as he ſayes*) *cannot, nothing more or better can declare* the King of *England* to be Supreme, unaccountable to none but God, *than the* fundamental Laws *of this Ancient and Juſt Monarchy. But becauſe Mr.* Baxter, *who would never be govern'd, has little or no knowledge of the Laws, he ſends his Reader in* p. 458. *to* Bacon *and* Prynn, *who were as* great Hereticks *for* Lawyers, *as he is for a* Divine: *I wiſh that Mr.* Baxter, *who has deſerv'd to loſe his* Tongue, *as much as* Prynn *did his* Ears, *would take example by him, and Lay things ſeriouſly and impartially to his heart, that by better* Aphoriſms *of* Humility *and* Obedience, *he would grow ſo good a* Politician *indeed, as* at laſt to cheat the Devil. *For 'tis a ſtrange thing, that a man who has taken ſo much pains for the ſalvation of other mens ſouls, ſhould ſo careleſly run on tick for the damnation of his own; If it be true, that* the King is Supream, *and that they* who reſiſt him, *as Mr.* Baxter *has done*, ſhall receive damnation to themſelves, *and, as Mr.* Prynn *himſelf ſayes, they ſhall. But I fear he will never be of ſo good a mind.*

Prynn's Repub. or ſpurious *Good Old Cauſe.*

For like a Knave *as he is, by his* Politicks *in this Book, and by his*

his Schism and Separation to this day, he practises those very Rules, *which in the beginning of this Book he discovers and declares to be the* Jesuits Directions *for preserving* Popery, *and changing* Religion *in this* Nation. *I do not wonder, that the late Colonel* Sidney (*who was so great a Crony of Father* Oliva's, *the* General *of the* Jesuits *at* Rome, *for several years together*) *should borrow part of his Speech he left behind him, out of* Baxter's Holy Commonwealth: *for sayes he,* pag. 377. No Man or Family hath originally more right to govern a Nation than the rest, till Providence and Consent allow it them. Few Princes will plead a Successive Right of Primogeniture from *Noah. And this, without doubt, was the Original of that politick strain in Colonel* Sidney's *Speech, as the directions of the* Jesuits *are of Mr.* Baxter's *Politicks and practices: For sayes* he himself, *the* summ *of* Campanella's Counsel (*for promoting the* Spanish *Interests in* England) *was in Queen* Elizabeths *daies,* 1. Above all to breed dissentions and discords among our selves: To exasperate the minds of the Bishops against King *James,* by perswading them that he

was

was in heart a Papiſt, and would bring in Popery: To make the Kingdom Elective: And laſtly, To perſwade the chief Parliament men, to turn *England* into the form of a **Commonwealth.**

Pray, Sir, (*ſaid I*) do but hear what Mr. *Baxter* ſayes for himſelf at the latter end of his Book, *p.* 489. *If any one* (ſaies he) *can prove that I was guilty of hurt to the Perſon, or deſtruction of the Power of the King, or of changing the Fundamental Conſtitutions of the Commonwealth,* &c. *I will never gainſay him, if he calls me a* **moſt perfidious Rebel,** *and tell me that I am guilty of far greater ſin than Murder, Whoredome, Drunkenneſs, or ſuch like; or if they can ſolidly confute my* **Grounds,** *I will thank them, and confeſs my ſin to all the world: but Malicious railings, I take for Rebellions themſelves, I ſhall not regard.*

I will not rail on Mr. Baxter (replyed Seignior *Chr.*) (*for 'tis a difficult thing to nickname Schiſm, Sedition, Murther, and Treaſon*) *but this I muſt ſay of* his *writings, If they were made* hangings *to his Houſe of Office, as* Olivers Porters *Papers are to his Cell, he might do himſelf the kindneſs of* hiding the one ſide of

of them that contradict the other: *for certainly no man living, ever gave himself the lie so often, or complemented himself into so many titles of Infamy in one breath, since the world began; no man ever took so much pains to* justifie *himself, as* Baxter *has to* expose *and* condemn *himself. For would you know what sin he is most guilty of, (that is so ready to make his Confession) 'tis certainly* that *which he* most declaims against, how dangerous a thing (*in his most serious Meditations upon these his superfine Politicks*) (saies he) *is* pride *of* heart? When once it grows to an enormous height, it will make men swell with self-conceit, and think none so fit to govern Countries and Nations as they: nor any so fit to teach the Church: nor any so meet to judge what is good or evil to the Commonwealth. *This he saies at the end of* that *Book*, wherein *he dogmatically prescribes rules of* Polity *for the* State (*as since he has done for the* Church) *in opposition to all the rules of Modesty and Obedience, and contrary to all the Laws of God and man. To conclude for all Mr.* Baxter's *pretences to Gods glory, and the increase of Religion; these his impracticable whimsies would be so far from*

from procuring that good to this Nation, which he promiſes to himſelf, and pretends to us; that they would certainly over-run us with Enthuſiaſtick Knaves *and* Hypocrites: *and from* Elihu *in* Job, *we may learn the fatal conſequences of his ridiculous Politicks: for we gather from* Job 34. 30. *that* He maketh an **hypocrite** to reign, when he is minded to ſcourge a ſinful people.

We have learn't, ſaid I (dear friend), we have ſufficiently learnt the truth of *this*, by late and ſad experience: we have found the wicked and diſmal Concluſions of **this** and other villanous *Maxims* of *Fanatical* and *Hypocritical Policy* for *twenty* years together; wherein the *Courts* of *Juſtice* were fill'd with Violence and Oppreſſion; the *Churches* with Sacriledge and Blaſphemy; the *Earth* with the dead bodies, and *Hell* with the ſouls of Rebells: wherein there was more wickedneſs committed in this *one Iſland*, than in *all the world* beſides; ſo that Foreigners ſaid, that *the King of* England *was King of Devils*; and I will ſwear, *that there is none to compare with the* **white ones.**

XUM

THE Third VISION OF GOVERNMENT.

The CONTENTS.

The monſtrous Loyalty of the Fanaticks: *Their ſeveral Ridiculous Policies; the* growth *and* deſign *of the late* Helliſh Conſpiracy. *The two fundamental Principles of the* Good Old Cauſe. Firſt, *That* All Civil Authority is deriv'd Originally from the People: *The extreme* villany *and* folly *of this Propoſition throughly examined, and by a Civiliz'd* Cannibal *condemn'd. The* Second, *That* Birthright and Proximity of Blood gibe no Title to Rule in Govern-

ment; and that It is lawful to preclude the next Heir from his Right of Succeſſion to the Crown. *The great* impiety *and* folly *of this Propoſition fully diſcovered, and condemned by an* Indian *of* New-England. *The Authors and Abetters of them* both, *expoſed. The great Wiſdom and Goodneſs of our preſent* Gracious Soveraign, *in ſecuring to this* Monarchy *the right and lineal deſcent of the Crown.*

THE *more haſte, the worſe ſpeed!* cry'd a blundering Fellow that ſtumbled upon me, and had almoſt beaten me down: *Whither ſo faſt, friend, what is your buſineſs?* (ſaid *Seignior Chriſtiano* to him?) *I am upon life and death, Sir,* (ſaid he) *pray don't ſtop or ſtay me; I am going for Cordials for a matter of forty or fifty people in the next room, that are all ready to ſwoon and dye away.* This broke off our diſcourſe; and we haſtened immediately to know what was the matter, and *who* they were: At our firſt entrance, how wonderfully was I ſurpriz'd to ſee *Hobbs* and *Baxter*, *Knox*

Knox and *Buchanan*, *Hunt* and *Gilby*, *Milton* and the *Jesuits*, sitting all together like friends, but in a very disconsolate posture! Some complained of grievous pains in the Spleen; others were sick at the Heart; but all of them were most dismally tormented in their heads. Whilst I stood looking on them, *I can tell you what they all ail* (said a Gentleman to me, whom I took to be a Physician) *I can tell what they ail, without feeling their pulses; do but follow me*——— He open'd a door, which led us into a Court, like that of the *Scholes* at *Oxford*; in the midst of it, there was a great Fire, and an Officer, very solemnly, threw a great number of Books into it. *These are* (said the Gentleman) *the Books and Writings containing those infamous Heretical and Blasphemous Propositions, which that famous University condemn'd and sentenc'd in their Convocation* July 21. 1683. *upon the discovery of the late Hellish Conspiracy. And those men you just now past by, are Fanatical Wizards, who are in pain, whilst their charms of Rebellion are burning: but yonder Fellow is giving them a refreshing Cordial, made of a composition of* Impudence, Contradi-

ction and Obstinacy; *and you shall see them all recover themselves immediately.*

What he said prov'd true: for *Hunt* grew presently as brisk as a *Body-Louse*, and smiling and turning himself round about; *It is very certain*, said he, (*good people*) *that these Protestant Subjects, namely, the* Dissenters, *have cheerfully given their Assistance to the support of the Government: It is well known, that they are an Industrious Trading People, that willingly pay whatsoever Taxes the Law requires. And it is remarkable, that no people ever expres't a* greater zeal *to oppose the various attacques of a Foreign* (*Anti-spiritual*) *Power than* these Dissenters: *And could I know any one of them that would shrink from his Princes service, when his Royal Person and Government are menaced, I would esteem him not only a* Fool, *but a* Traytor *to boot.*

We are very much beholden to you indeed (reply'd *Seignior Christiano*) *a smart fellow truly; I think you wrote the* Post-script *not long* before: *and what you now say, is in a Book entitled* Compulsion of Conscience condemn'd, *and that came out a little* after *the discovery of the*

late

late Conſpiracy; *and would* you *call him a* Traytor? *Surely* Judas *himſelf never look'd damnation in the face with half* that *impudence, with* which *the Author of* the Poſtſcript *has done Hell it ſelf within an inch of the Gallows; and thus to juſtifie his or their* pretended *Innocency, out-does him, that hang'd himſelf, and ſo confeſt his Treachery. What Devil* (ſaid he, turning towards us) *can trace theſe* Infernal Changlings, *who if their villany* ſucceeds, are Righteous, *if it* miſcarries, are Innocent.

Indeed, Sir, (ſaid I) they are no *Changlings:* this is an old trick of theirs new vamp'd. For after that they had openly practis'd Rebellion for Twenty years together; after they had preach'd ten thouſand Seditious Sermons, and written above a thouſand Treaſonable Books, out came *one* at laſt, in the year 1660. with this Pompous and Gorgeous Title, *A Proteſtation of the Kings Supremacy, made in the name of the Afflicted Miniſters, and oppos'd to the ſhameful Calumniations of the Prelats.*

Very great indeed, (ſaid he) *my ears itch to hear what they therein do proteſt or declare. Firſt of all* (*as loud as they could bawl*) We hold and main-

tain (*said they*) the *same Authority* and *Supremacy* in all Causes and over all Persons, Civil and Ecclesiastical (granted by Statute to Queen *Elizabeth*, and expreſt and declar'd in the Book of *Advertiſements* and *Injunctions*, and in Mr. *Bilſon* againſt the *Jeſuits*) to be due, in *full* and *ample* manner, without any *limitation* or *qualification* to the *King*, his *Heirs* and *Succeſſors* for ever, &c.

The ſame Authority (ſaid he) *granted by Statute! What do they mean?*

You will know preſently (ſaid I). *We hold and maintain* (cry'd they again) *that though the Kings of this Realm were* no members of the Church, *but very* Infidels, *yea, and* Perſecutors *of the* Truth, *that yet* thoſe *Churches that ſhall be gathered together within* theſe *Dominions, ought to acknowledge and yield the ſaid Supremacy; and that* the ſame is not tyed to their Faith and Chriſtianity, but to their very Crown, from which no Subject or Subjects have power to ſeparate or diſjoyn it.

They don't hold this *for* ever (ſaid he): *they hold it, I ſuppoſe, in a* Proteſtant *ſenſe, as they call it; that is, that* it

it ſhould not hold them long. *Well*, 'tis no *great matter* what *they hold, if the King does but* hold his own; *if he does not, they will have as many* holds *for him, as they had for his Father. The Devil*, they ſay, *is never ſo terrible and miſchievous, as when he appears* laughing: *I don't like this ſanctified way of ſmiling in a mans face, when they have been very near cutting his Throat: Are they the only* True Loyal Proteſtant Friends *the King has? Well*, Baxter *may talk of* Humility (*as long as he pleaſes*) *and* Bull *of* Chaſtity, *and* Mead *of* Honeſty, *and* Ferguſon *of* Piety, *and* all *of them of their* Friendſhip *and* Loyalty; *I only ſay*, God keep the King from his Friends, and I hope He will keep himſelf from his Enemies.

We now obſerv'd a Blear-ey'd Fellow talking very earneſtly to the people, who ſeem'd very attentive to hear him. Surely, (*ſaid I*) this Fellows ſore eyes and ill looks recommend him for a Politick and Myſterious Demagogue to the Rabble; let us hear what he ſayes.

I am very glad, (ſaid he) *that the* Turks *are beaten; for they were brought in by* Rebels: *By* Rebels (*ſaid another*

ther to him) *Did not the* Emperour *perſecute and oppreſs them beyond all meaſure? Why, what then* (reply'd he) *they ought not to rebel? For example, we ought not to rebel or reſiſt, though the King of* England *ſhould bring in* Tyranny *and* Popery *never ſo much: nay, though he brought in the* Inquiſition *of* Spain: *And nothing* (ſaid he) *is more terrible than the* Inquiſition. *Do but look into the Book of* Martyrs, *and there you ſee the Pictures of Men and Women, that were Burn'd, Flead alive, Hang'd, Pull'd limb from limb by Trees and Wild Horſes, that had their Eyes bor'd out, their Hands, Feet and Head cut off.*

The people ſeem'd mightily troubled and affected: and I ask'd *Seignior Chriſtiano* what he was, or if he knew him.

Know him! (reply'd he) *I have known him theſe three or four years, to have been the moſt* Factious Stickling Raſcal *in the whole Town, promoting* Sedition *and* Rebellion *with all his might and Intereſt, in all times, and in all places where he comes: his very breath ſtinks, and his teeth are rotten as Devils dung, with talking of* Treaſon. *Do but conſider, with what* artificial *malice he has*

has now conveyed those unreasonable Fears *and* Jealousies *into the Hearts of the people, that will most readily and effectually frighten them from* that Obedience *he pretends to preach into* those very rebellious practices, *from which he would seem to dissuade them. But this is no* new Policy *of theirs: for in the beginning of the* late Troubles, *a Book call'd* The Book of Projects, *and addrest to the King, did him more harm, than the most rancorous and railing Libel that ever was set forth; and if it was not written with a great deal of* malice, *it was publish'd with a very great deal of* Indiscretion. *But yonder is* another *of their* Politicians *at work.*

We saw a tall black Fellow in a long Cloak, at some distance, with a Crowd about him, who was howling and bawling at such an horrid rate, that before we came near him, we could perfectly hear him, in a dismal Tone inveighing against *The Whore of* Babylon, *The Man of Sin, Antichrist, Spiritual Wickednesses, Popery and Idolatry*; pleading heartily for the *Purity* of *the Gospel*, for a *full* and *thorough Reformation from all the reliques and rags of Popish and Prelatical Superstition.* I was got

by

by this time very near him; and as soon as he had done, he walk'd off with one of his Audience (who they said was a very rich man, and was lookt upon as a very *rigid Dissenter*:) (thinking himself private enough,) *Sir*, (said the Preacher to him) *The* Cardinal *has given order for the payment of twenty thousand Livres; pray take care to get your moneys return'd as soon as you can, and* much good may it do you. *But I beseech you, do not neglect* our *business; you know your Instructions; be you sure to blaze abroad, that* such *and* such *men are* French Pensioners. *Give* T. N. *twenty or thirty pounds for writing his last Book, for he is poor, but* very true to us: *Make the World believe, that the* dissenting *Brethren are* illegally *persecuted; and sham off* our late *miscarriage with pretences, that the* truth of things will come to light; *with boldly demanding* Toleration *and* Liberty *of* Conscience, *as for* people no way injurious to the Government: *Above all, keep up that material distinction of* **Court and Countrey Party**, *so as to make the* former *odious to the* people, *and then affrighten them, with* horrible Narratives *and* dreadful Stories;

Stories; *and then again set them agog with* hopes of Better Times (*if such and such things come to pass*). *Thus may we deal with the foolish and impolitick Rabble of this Nation, as the* Rat-catcher *did with the Children of* Hamel, *allure them with* Tabor *and* Pipe, *with* empty *sounds, and* ratling *pretences, until at last we gingle them to the* Mountain, whose Womb, though it contains but a Mouse, *will become* a Grave big enough to swallow them all up.

As soon as he had done, *Seignior Christiano* went privately to him; *Your servant, Sir,* (said he) *I am very glad to see you in* England, *I hope all our friends at* Rome *are well.* Very well, (*replyed he*) I should be glad to drink a Glass of Wine with you, but that I have extraordinary business with yonder Gentleman at present: But pray meet me to morrow about three of the Clock at the —— *With all my heart,* (replyed *Seignior Christiano*) and then took his leave of him: Turning again to me, *That Jesuit* (said he) *entertain'd me very civilly at* Rome; *but I don't like his company in* London. Why, Sir, (*said I*) is he a *Jesuit? He is so,* (replyed he), *I remember him a great*

deal

deal better, than Oates does Don John. That those Sir, (*said I*) who *receive moneys* from the *French* Agents, should exclaim against *French Pensioners*; that a *Jesuit* should cry down *Popery*, is no more news, than that an *old Bawd* should inveigh against *Fornication*; that a *Libertine* should struggle for *Toleration*, may be, because in the height of his *Politicks* he may fancy, that the letting loose the *Lyons* in the *Tower*, or three or four thousand *Bears*, would most properly conduce to the *good* of the *Subject*. But I wonder, that the people of *England* should be cajol'd into Fears, Discontents, and Mutinies, by such an unreasonable and ridiculous distinction, as of the *Court* and *Countrey* Party: For have the *Courtiers* no Estates? No Interests in the *Countrey*? Have not they *Liberties* and *Priviledges* appertaining to them, as well as *the rest* of His Majesties *Subjects*? Are they not as fit for His service, who have been abroad, and have learn'd the experience in *Foreign* Countreys; and know their Designs and Policies; are they not as fit for his *Great Council*, as if they had only strutted after a Pack of Dogs, or walkt up

up to the knees in *Puppy* in their *own* Grounds all the dayes of their lives? I do not ſpeak this to reproach any *Countrey Gentleman*: No Nation in the World has *more* or *better* qualified for all Honourable employments, than this of *England* has in *every County*; but I ſpeak it againſt *thoſe*, who object againſt any Gentleman, though every way well qualified, *only becauſe* (forſooth) *he is a Courtier*; as if a man could not be a *Good Subject* and a *Good Patriot* at the ſame time, and in the ſame place. Why any body ſhould fear, that they ſhould be inſtrumental to the Bringing in of **Popery**, I cannot tell: But I am ſure, a man may obſerve *more* Devotion in the *Kings* and *Dukes Chappels*, than in any other *Churches* or *Chappels* in *England*: But of *all* the men living, *they* have the moſt reaſon to be againſt **Tyranny** (if there was the leaſt reaſon to fear it): For, ſearch the Hiſtories of all Ages, and you will find, that under *Tyrants*, *none* of the Subjects were more in danger, than *thoſe* who immediately attended upon their perſons: What a miſerable condition were the very *Cronies* of *Alexander*, *Nero*, *Domitian*, *&c.* in? The

Officers

Officers of the *Grand Seignior's Seraglio* at this day, though fine and gay, are the veriest *Slaves* of the *Turkish* Empire: and a Buſtling *Engliſh* Countrey Fellow would ſooner chuſe to *dangle* on a Gibbet, than to ſtand *fixt* and *ſtarcht*, in ſuch a poſture of ſilence and mortification, as they are forc'd to do many hours together. Why then is this unreaſonable, this ſilly diſtinction?

'*Tis they* (replyed *Seignior Chriſtiano*) *who make a* difference *between the* King *and his* People, *that make this* diſtinction; they *who would deſtroy the* King *and his* Government, *alwayes begin with his* Council *and his* Court. *This is but the* repeated practice *of theſe reſtleſs and Diabolical Politicians, and according to the* methods *and* growth *of the* late Rebellion, *you may trace them in all the waies that directly led to the* laſt Helliſh Conſpiracy. *No Vermin that were ever run down, ever left ſuch a ſtink behind them all the way for theſe twenty years; we have had the ſecond part to the ſame tune, of Lying, Libelling, Reviling, Swearing, Forſwearing, Caballing, Canting, and Covenanting. So that I do not wonder that you in your* * laſt *Book* (*that was*

* *Viſions of Thorough Reformation.* p. 230.

was Printed before the diſcovery of their Helliſh Conſpiracy) *ſhould ſo poſitively* foretel *their* Doom, *who had ſo diligently* obſerv'd *their* practices.

I do not (*reply'd I*) pretend to be either a *Prophet* or a *Poet*; but when his *Majeſties Declaration* was read, I was ſtartled to find them playing the *ſame* Game over again ſo exactly, that a Body can ſcarce diſtinguiſh their *Conſpiracy* in 83. from their *Villany* in 62. which they then confeſt, and for which ſome of them were executed; for the *ends* and *deſign* were the *ſame*, and that too was managed by a Council of Six, as I have obſerv'd in that Book. I alwaies fear'd that they would grow *deſperate*, and certainly concluded, that they would never be quiet, until they had again either *ruin'd* the *Government* or *themſelves*; Yet the *particulars* which the *King* has declar'd to all his Loving *Subjects*, and which *they* themſelves have confeſt and acknowledg'd more waies than one, are *ſo aſtoniſhing*, that I tremble to think, that ever it ſhould enter into the hearts of men to deſtroy ſo *excellent* a *Prince*, ſo *wiſe* and *juſt* a *Government*, by ſuch Barbarous and

bloody *means* as would make the moſt *wretched ſlaves* afraid to *think* of Attempting againſt the moſt cruel and Tyrannical *Moors* and *Infidels*; and moſt of all amazing is it to conſider, that men of *Honour*, *Eſtates*, and *good Education* (as they ſay they had) ſhould ingage themſelves in ſo unnatural and barbarous a Conſpiracy: for Gods ſake, how ſhall we wipe off that *huge ſcandal* that is brought upon the *Engliſh* Nation, before *all mankind*; upon *Chriſtianity*, before *Infidels* and *Unbelievers*; upon the *Reformation*, before *Papiſts*, by this unnatural and cruel Treachery?

There's a queſtion *indeed* (reply'd *Seignior Chriſtiano*) *for a* Politician *to ask*; *I can carry you to ſeveral people in this Town, that can do it in the twinkling of a Cows Thumb.*

How is that (*ſaid I*)?

Why! the Fanaticks *lay it upon the* Church *of* England; *they ſay*, that moſt of the Conſpirators were Conformiſts.

Well! they confeſs then (*ſaid I*) that *there was a Conſpiracy*; but I ſay that *they* that were ingag'd in it, were no more of the *Church* of *England* than *thoſe*,

thoſe, who cut off King *Charles* his Head, are of the *Church Triumphant*. He that rebels againſt *his Sovereign*, is no more a *Member* of the *Church* of *England* [let him go to Church as oft as he will] than *thoſe Jews* were of *Chriſts Myſtical Body*, who oft came to him and throng'd him, and yet at laſt *denied and Crucified him*. But *Sir*, that I may by any means be ſomewhat inſtrumental to the preventing men from running into ſuch *dangerous* Courſes for the future: Pray let me know ſome of *thoſe Principles* by the which they at firſt are *inſenſibly* wheedled and drawn into theſe fatal practices for the preſent.

The truth is, *Sir*, (reply'd he) *the firſt and laſt Movers to theſe Enormities*, *(let them pretend what they will) are the* Devils *of* Pride, Ambition, *and* Covetouſneſs. *But becauſe 'tis the trick of* ſuch Politicians *to puzzle the underſtandings of men, with* Propoſitions *dreſs'd up with* probable Notions, *and* plauſible Conveniencies. *I will carry you to their* Scholes, *where you may have the Opportunity not only to know them, but to diſcover the* Roguery *and* Folly *of them (if you can)*.

With all my heart, Sir, (*said I*) as I see my opportunity, I will do the best I can; And with that, following him through a Gate-house, we came into a large Court, and upon one of the doors on the left hand was cleav'd a Schedule, on which was written: *The Proposition to be defended to day is*, **All civil Authority is deriv'd originally from the People.**

As soon as the door was opened we went in, and a small number of people came after us, to hear a mongrel kind of a Fellow read upon *this Question*, from which he maintained: *That in the first Original of Nations, Monarchy came by the Peoples Choice.* That *the forms of Government, and the Persons of Governours, were of Mans Appointment.* That *the King had his Authority by the consent of the People in the beginning of this Government*, and consequently that *he held it by Compact*; and then concluded with a long Harangue about *the safe Title from willing Nations*; challenging any person there present, to make what Objections he could against what he had said.

I obſerv'd that no body oppos'd him of a long time, and therefore being incouraged by *Seignior Chriſtiano*, I ſtood up and *ſaid*, Moſt profound Sir, I ſuppoſe that you have read of the *offſpring* of the *Serpents Teeth*, and how that *crop* of *Levellers* in the *heat* of their *ſap*, moſt cruelly deſtroyed one another, and ſince it was ſo fatal to ſpring *rank* and *file* out of the earth, I fancy, you believe that the more lucky part of Mankind *dropt* in whole Shoals like *ſhowres* of *Froggs*, from the Clouds, and *ſo peopled the World*. If this was the *firſt* adventure of Human Race, you might truly enough conclude, that they moſt calmly after their fall, laid their heads together, and *choſe themſelves a Governour*, and *preſcribed him a form of Government*, *Nemine contradicente*. But if the Books of *Moſes* be more Authentick and Rational, than *Ovids Metamorphoſis*, we may without leading-ſtrings, learn of him, that the *Propagation* and *Government* of Mankind were ordain'd by the Divine Wiſdom at the *ſame* time, and that *Adam* became a *King* and a *Father* the *ſame* day. We may ſee and know the *Original* and *Plaſtick form* of all the *great* ſuc-

ceeding *Monarchies* in the Families of the *Partriarchs*, and prove *this* your Propoſition to be *contrary to the Fundamental Law of Nature*, and the *firſt practice* of Mankind. But to give *Your* politick Conception, all the advantages it can poſſibly claim, we will conſider it in reſpect of *a People*, ſo far ſeparate from *this Patriarchical* Oeconomy, and under ſuch *peculiar* Circumſtances, that your fancy could not have contrived, much leſs can all Hiſtory afford you an inſtance *more* to your purpoſe. If you are in haſt to know, I tell you, I mean the *People of Iſrael* in *Egypt*: They were almoſt Four hundred Years remov'd from *this Patriarchical Sovereignty*, all the Authority that they had over one another, was confounded, and ſwallowed up in that *common* ſlavery they were in under the *Egyptians*. Now *if the Original* of *their Civil Government* (for which they were ſo famous) *was not deriv'd from the People, then that your Propoſition is utterly falſe; but 'tis very true, that it was not Originally deriv'd from the People.* Ergo, That *it was not*, is ſo true, that nothing is more impious than *this* your Propoſition; becauſe, *Firſt*,

First, *It is contrary to Scripture.* For when *God* raiſed up *Moſes* to be a *Ruler*, *Judge*, and *Deliverer* of his People that were ſcattered like the Straw they were to gather over all that *Land* wherein they were *equally* in Bondage, we find *Exodus* 4. that *Moſes ſo long* expoſtulated with God about it, that at the 14*th* Verſe, we read, that *the Anger of the Lord was kindled againſt him*; for he pleaded at the firſt Verſe, *That the people would not believe him, nor hearken to his voice*: at the 10*th* Verſe, *that he was not Eloquent*, as if not ſufficient to diſcharge ſuch a meſſage: at the 13*th*. *almoſt* peremptorily refuſed to go, and *would have turn'd it upon ſome other*. So that 'tis hence manifeſt, that *he never ſought it of the people*, nor did *they firſt chuſe* or *call* him before he was ſent from God. Pray now how was the perſon here of mans Appointment? And ſtill *your Politicks* will prove but *falſe* Divinity, for afterward when he had ſignaliz'd his *Divine Miſſion* by Wonders and Miracles; becauſe *Corah*, *Dathan*, and *Abiram*, rebelled againſt him, ſaying, * *Is it a ſmall thing that thou haſt brought us up out of a Land that floweth with Milk and Honey, to kill us in*

* Numb. 16. v. 13.

the Wilderneſs; **except thou make thy ſelf altogether a Prince over us?**

† Numb. 16. v. 32. Therefore † the Lord made a *new* Thing, and *the Earth opened her mouth*, &c. Becauſe all the Congregation murmured againſt *Moſes*, and againſt *Aaron*, there died of the Plague, *more then fourteen Thouſand*. Becauſe the People in the Abſence of *Moſes*, cauſed *Aaron* to make a Calf, they were ſo far from making a *King*, that had not *Moſes* interceded for them, *they had been* * *no longer a People*. Thus *this Moſes whom they refus'd, ſaying, Who made thee a Ruler and a Judge, the ſame did God ſend to be a Ruler and a deliverer, by the hands of the Angel that was in the Buſh*, ſaid the Proto-martyr S. *Stephen*, Act. 7. *v.* 35.

* Exod. 32. v. 10.

Perhaps, Sir, (ſaid *Seignior Chriſtiano*) *they that will allow of* no Kings, *but* thoſe of their own making, *will allow likewiſe of* no Saints.

I ſuppoſe (*reply'd I*) they will allow that the *holy man* here in his laſt ſpeech, reflects upon that *ſtiff neck't* and *Rebellious* People of the *Jews*: who had been commanded, † **not to follow a multitude to do evil.** Not that multitude *that murmured againſt Moſes and Aaron*,

† Exod. 32. 2.

Aaron, not that whole multitude that *led Jeſus Chriſt before Pontius Pilate*, S. *Luke* 23.1. from which multitude he had ſometime before withdrawn himſelf, becauſe *he perceived that they would come and take him by force to make him a King*, S. *Joh.* 6. v. 15.

But, Sir, (reply'd the *Politician*) *may they not depoſe* wicked *Kings?*

No, Sir, (*reply'd I*) they may not, becauſe *they cannot tell when they have a* good one; and even the *Bad* ones (*Pontius Pilate* himſelf) had no power at all, but *what was given him from above*, how then can they *take* away that which they have no Authority *to give?* But if the holy and righteous *Jeſus*, when before an unjuſt Tribunal, did not make uſe of *thoſe many Legions of Angels*, which he then could have commanded againſt his moſt malicious enemies, but was contented patiently to ſuffer for *our ſakes*; Why ſhould any (that name his name) preſume to appeal to *the raſh and giddy multitude*, when they ſhall be called to anſwer before Kings and Rulers for *his ſake?* Beſides, even *wicked* Kings are the *juſt Judgements* of God: and ſhall we fight againſt his *Judgements?* We may

may no more remove a *wicked* Prince by *murder*, than ſeek to aſſwage the *Peſtilence* by *Idolatry*; but this *wicked* and ungodly *Maxim* is never more preach't and proclaim'd abroad, than when there is the leaſt reaſon for it, even whilſt we are under *Religious* Kings and Governours: However 'tis at all times moſt Diabolically impious, becauſe diametrically contrary to the *plaineſt* ſenſe of the *word of God*, in which we are taught, that *by him Kings Reign, and Princes decree Juſtice; By him Princes rule, and Nobles, even All the Judges of the Earth.*

Secondly, This Propoſition is impious and falſe, becauſe the Kings of *England do not derive either their power or form of Government from the People*: All the Objections about *Contracts, Covenants, Coronation-Oaths*, &c. come at laſt to this conſequence, that then God Almighty himſelf *has a leſs right of Dominion over us, becauſe he condeſcends to incourage our Obedience to him, by the Grants and Promiſes he makes in his Covenant with us.* For *by him*, and *for him*, do the Kings of this Realm rule over us; and *from him* they receive all *that* power and goodneſs which

which they as *his Miniſters to us for good*, communicate unto the People: and indeed they have been Miniſters to us *for good*, in reducing us from the *Barbariſm* of Heatheniſh *Picts*, to become the moſt *civiliz'd* Nation, and *beſt Chriſtians* in the world. For, let but any man without the ſquint-ey'd malice of *Doleman*, and his Diſciples, peruſe the *Chronicles* of *England*, and he will find, that the people thereof are (under God) beholding to their Kings for all the good they injoy at this day; it may be truly ſaid of the Ancient *Britains*, *Populus nullis Legibus tenebatur, Arbitria principum pro Legibus erant.* 'Twas *Lucius* the firſt *Chriſtian King* in all the World, that ſent to *Rome* for the unvaluable Treaſures of *the Goſpel*, which he ſet the higher price upon by his *own* pious and illuſtrious example. 'Twas he chang'd the *Arch-Flamins* and *Flamins*, (and all that mockery of Heatheniſm, wherein the Devil pretended to ape the Divine Inſtitutions) into *Arch-Biſhopricks*, and *Biſhopricks*, long before the name of a *Rebellious Presbyter*, or of a *perfidious Jeſuit*, was known upon the face of the Earth. 'Twas *Alfred* the *Saxon*, but *Chriſtian King* of *England*, that divided

vided this *whole* Realm into *Shires*, thoſe *Shires* into *Lathes*, *Rapes* or *Ridings*; thoſe again into *Wapentakes* or *Hyndreds*; thoſe again into *Boroughs*; and then as *Jethro* advis'd *Moſes*, *ſet over them*, &c. 'Twas *Edward* the *Confeſſor*, that like *Juſtinian*, collected the Laws that were diſperſed, into *one* Body.

But ſaid *the* Politician (*again interrupting me*) *Were they not Laws before he put them in order?*

Without doubt (*ſaid I*) they *were not*, until allow'd of by his *Predeceſſors*, although perhaps they were never inroll'd. But hark you, Sir, I will thank you, and ſo ſhall all my Neighbours, if you can ſhew me a *Copy* of *the Grant* of the People to this King, wherein they impowered him *to cure them of that nauſeous Diſeaſe the Struma*; and when *you* have done, I will as eaſily prove that *they* gave the *Levites* of old, *power* to *heal* the *Leproſie*; and when *I* have done, I will take care that it ſhall not be called the *Kings Evil*, but the **Peoples** *Evil* for the future. But don't ſo frivolouſly interrupt me, How can the *King* derive his Power from the *People*, when *all Power* is *originally* under God, *from him?*

The

The *People* indeed, ſometimes choſe their *ſubordinate* Magiſtrates, as the Mayor of a City, and this choice deſigns the *Perſon*, but does not confer the *Power*, which deſcends by virtue of the *Kings* Charter, and therefore are ſaid, ὡς ἀντῦ πεμπόμενοι, *ſuch as are ſent by him*; and *Lambard* in his *Archion*, or *Commentary upon the High Courts of Juſtice in England*, learnedly derives *all* the Lay and mixed Courts of Records, from the *Crown their Original*: and ſaies moreover, that whatever power is by him, (that is, the King) committed over unto *other* men, the ſame nevertheleſs remaineth ſtill in *himſelf*; for as *Bracton* ſaith well, *Rex habet Ordinariam Jurisdictionem, & omnia jura in Manu ſua, quæ nec ita delegari poſſunt quin ordinaria remaneant cum ipſo Rege.* Though the *Great* Council of the *Nation*, to which *He* gives life, may by the ſame ſacred Breath be *diſſolv'd*, yet the *King* **never** *dies*; and all other inferiour Courts, *Civil* or *Eccleſiaſtical*, derive their *Power* from *the King*; by which as well the *Sovereign*'s *goodneſs* to the People, as that he derives not *his Power* from *them*, is very manifeſt. *Henry* the Third, granted unto

to his Subjects that great Charter, wherein he Ordained thus, * *Communia Placita non ſequantur Curiam noſtram ſed teneantur in aliquo certo Loco.* Yet the *Kings Power* is not *diminiſhed*, though Himſelf and his People thereby both eas'd. I might confirm what I defend with innumerable Inſtances, but once I ſay for all, That *the Liberties, the Priviledges,* the *Power the People have, is from* [this,] **that the King has not his power from them.** For,

9 Hen. 3.

Thirdly, This Propoſition is impious and falſe, becauſe *the moſt ready way to Tyranny.* King *Charles* the Firſt, died a *Martyr for the People*, for their *Liberties* and *Properties*; and Our Gracious Sovereign King *Charles* the II. *reſtored* them; but how long might they have whiſtled for them, had *Cromwell's*, or any *other* Family continued the *Uſurpation*? About the Year 1410. *John de Medicis* ſtoutly maintaining the *Liberties* of *the People* of *Florence*, againſt the *Nobles*, firſt ſetled *that* Soveraignty over them, that they pay *exciſe* for Herbs, and Sallads; and but that the Princes of *Tuſcany* have generally prov'd *mild* and *good*, there is not the *leaſt ſcrit of a Law*, or *compact*

to

to limit them. For the people who alwaies do ſuch things in a *heat* and *hurry*, never trouble their heads about *ſuch Contracts*, and *Compacts*, as our fantaſtical *Politicians* dream of. But why is *this* Propoſition ſo frequently ſtarted under *ſo gracious a Prince*, and ſo *good a Government?* Oh! without doubt to *ſettle the Nation.*—— Why at *this Time a-day*, do we puzzle our heads with prying into the *remoteſt* times of darkeſt Ignorance and Barbariſm, for an *unneceſſary uncertainty?* Oh! by all means, *to eſtabliſh Chriſts Throne.* But muſt *Chriſt*'s Throne be eſtabliſh't by *appealing to the People?* Was he ever ſo revil'd in his three Offices before? To *the People*; Who it ſeems need him not in his *Prophets* to inſtruct them, they can *preach to themſelves*; who it ſeems need him not in his *Prieſts*, to interceed for them, becauſe they can *pray* for *themſelves*; who it ſeems need him not in his **Kings**, to rule them, for they can **govern themſelves.** Was he ever ſo revil'd by people that call themſelves *Chriſtians?* Such Doctrine is more ſuitable with the lewd Revels of *Feſcenninus*, than with the wiſe and peaceable Diſcipline of the obedient and

and *holy Jesus*; and if you be not convinc't of the *Impiety* of it, you shall see enough of the *madness* and *folly* of it.

The Wainscot behind his back parted asunder on a sudden, and opened like a Scene, discovering a very large Field, in the which there were several companies of people distinct from one another, who were very busie and clamorous. I suppose Sir, (*said I*, to him) you will allow that *this Proposition* of yours, was never design'd either to please or oblige those People of *England*, who are *Loyal* Subjects to the *King*, or *Obedient* Sons of the *Church*; and every Body will grant, that it is now vented to put the *Dissenters* into a posture of *Rebellion* against their *present Sovereign*; therefore to pleasure both you and them, I have brought them here all before you, and given them every one their particular *choice* and *humour*, and pray do but see what *delicate* work they make in the Conclusion.

The first Company we came among, were a great number of *Presbyterians*; they were so hot and lowd, that we thought that there had been several

Compe-

Competitors for the *Sovereignty*; and that there had been a mortal difference between them, but it ſeems there was no ſuch thing; for all that great Buſtle was made, becauſe they could get no body to take it upon him.

No ſooner, ſaid a young Fellow that ſtood by us, (*when we inquired the reaſon*) *had they hung up yonder* Table, *that contains the* *Terms *and* Conditions *of* their Sovereign, *but they proved ſo* ſlaviſh, *ſo* baſe *and* dangerous, *that all men of* Quality *and* Faſhion, *privately withdrew, and there were none but* Mechanicks *left*; *and now they have been ſeveral hours propoſing it to them, it ſeems* none *of them have accepted of it yet. But if you pleaſe, you may hear* what Arguments *they uſe, by what they are going to ſay to yonder* Cobler.

*See Baxters H. Com.

As ſoon as we came to them. *We are not ignorant* (ſaid they unto him) *that God hath indued Thee with the Spirit of Wiſdom, Fortitude, and Juſtice; and that thou art a man* fearing God, *and* hating Covetouſneſs, *and therefore moſt fit to* go in *and* out before this great People.

Men and Brethren, (replyed he) *You may* tranſlate Kingdoms *and* Common-

wealths when *you please, and to* whom *you please; but as for* me, *I am resolved to* translate *nothing but* old Shoes, *as long as I live. I am not so weary of my life yet I thank you;* by Gomms, *here I can sit, and be quiet, and not be Plagu'd with your* Monstrances *and* Petitions; *you shan't say I have* Popish, *or* Evil *Counsellors. Here I can be safe, and fear no Caballing, Plotting, or Conspiring; I am sure you won't* depose *me from my* Bulk, *you, shan't say, I spend the Treasure of the Nation, or spoil Trading. I fear no* Protestant Flails, *or* Blunderbusses; *the* Boyes *now and tan beat out my Candle with* Squirts; *and sometimes a Drunken* Bully *staggers against my* Shed, *and puts my* Lasts *out of order, but I make 'um make Constitution for the damage they do me, and that is all I ever receive: and who the Deuce would be plagued to rule you, who* tatter *out more* Governments *in a Years time, than sixteen* Solomons *can mend in an Age. Therefore e'en go about your Business to some body else; if you walk until you wear out your* Shoes, *I'le mend 'um as cheap as any body shall, and thank you into the bargain.*

We

We left them, and went to the *Anabaptists*, and *Independents*, and there we found the case much otherwise; for if some little *Jack* of *Leyden*, *Knipperdolling*, or any *other* Enthusiast, did but tell his *Dream*, the Rabble were for wrapping him in Purple, putting the Sword into his hands, and then willing to starve in his Service, being fed with nothing but Revelations; acted all manner of Infernal Villanies for a time, until at last weary of their King, they as hastily dispatcht him. The *Quakers* were not so hot upon the point of chusing a *Supreme* Magistrate, for they had a silent meeting about it a long time; at last, one of them very gravely broke the Ice, saying; *Friends, it is doubtful, Whether 'tis most convenient to have* One, *or* Fifty, *or an* Hundred, *or* none *at all to rule over us; it is dangerous to have* One, *because we hear how Friend* Pen *exalteth himself above the* Brethren *in the Land of the* Heathen, *by taking upon him the* Titles, *and* Ceremonies *of the* Kings *of the* Gentiles; *and Ye know, that* we must call no man Master.

At this, an arch Wag, that was in their dreſs, and had compos'd his Face, and Hat like the Brethren, interrupting him, ſaid: *Friends, Ye have heard, that ye* muſt call no man Maſter, *'tis true; But why ſhould this hinder you from having* one *to* overſee the Flock? *For though Ye have all the* Spirit, *Ye are not all the* Head, *or the* Eye. *Therefore I have thought of* one, *whom Ye may* ſet over you, *and call* him *Maſter too, and yet call* no man Maſter.

Who is that Friend! Who is that? cry'd they all at once!

Friends! (ſaid he) *Among your Brethren the* Tartars, *there aroſe* one *of late daies, who was neither* Man, *nor* Woman, *nor* Hermophradite; *But He was* Man, *and eke* Horſe; *in him was the the Spirit of* Meekneſs *and* Humility, *for he lived on the Herbs of the Field, and hath been at Graſs all the daies of his life.*

Verily, (*ſaid they*) he is of the Family of *Nebuchadnezzar.*

Now you talk (ſaid he) *of* Nebuchadnezzar; *Harken, O Ye* Children of men, *to what I am going to ſay unto you; There was a Neighbour of his, one* Darius Hyſtaſpis, *and he gat his* Dominion *by the* Neigh-

Neighing of his Horſe, *for very prudently he contriv'd to have a beautiful* Mare *in the next room, by which means the Affections of his* Horſe *were wonderfully mov'd in his behalf. If our Friend* Green *of* Colcheſter, *would bring his* Mare *into ſome private place near him, we ſhould ſoon perceive and know, whether or no* the Spirit of Government be upon him. They never were ſo near coming to a *poſitive* reſolution in this world as at this moment: for the Motion was *new* and *extraordinary*; however, having humm'd and groan'd a little time, they could not agree, nor never will about any thing of *Government*, ſo long as they are *Quakers* (*I ſhould have ſaid*) *Slaves*, ſuch as the *Romans* call'd *Servi pœnæ*, and ſuch indeed they are, by *deſpiſing Civil Offices, and lawful Authority.*

Going away from them, an Olive-colour'd Tawny complexion'd Fellow came ſtaring, and running ſo violently along, that he overthrew the *Politician*, and had like to have beaten all the oraculous breath out of his Body; we ſtopt the man, thinking he had been diſtracted, but we perceiv'd that he began to recollect himſelf: and

therefore we askt him his Name, his Country, and what he was.

My Name, (ſaid he) *good Chriſtians, is* Jacomo, Jacomo, God knows; Pray ſave me, or I ſhall be devoured preſently.

What is the matter? What do you mean? (*ſaid Seignior Chriſtiano to him*)

Truly, Sir, (ſaid he) *when I was a Boy, I was taken by the* Spaniards *from thoſe People you call* Canibals, *or* Man-eaters, *and ſold to the* Engliſh Plantations, *under whom I have been brought up by degrees, to the knowledge of* Civil Government, *and of the* Chriſtian Religion, (*an happy Captivity to me*) *but paſſing through yonder* Grove, *I ſaw a great many of my* Country men *in a kind of* Pagode, *and if they get me, they will certainly eat me up; therefore, pray good people ſave me from them.*

Fear not, (*ſaid Seignior Chriſtiano*) they ſhall not hurt you, come along with us, and ſhew us where they are: ſo with much intreaty he carried us to them, and as ſoon as we ſaw them, we knew ſome of them by their faces. They were a great number of *Adamites*, at their execrable and impure Myſte-

ries —

ries. ——— Which Seignior Christiano observing, *These are a sort of* Enthusiasts, (said he) *that have a peculiar piece of good Husbandry, for they would not put the Nation to much charges for* Royal Robes, Crowns, *or* Scepters; *for they have abrogated the very Primitive Institution of* Fig-leaves: *Yet a* Tyrant in Armour, *is not half so destructive to mankind, as one of these* naked Devils. ——— Devils! (*said* Jacomo) *ready to run three quarters speed again.*— Hold, hold (*cry'd* Seignior Chr.) they are only *Adamites.*

Adamites, (said he) *What! where there is so many* Christians? *'Tis no wonder, to find nothing else among those you call* Canibals; *for they* (*poor creatures,* said he *weeping*) *have no knowledge of God, or goodness*; God *has not sent any* one *unto them, nor has he rais'd up* any *among them, nor has he impowered* any *with* Wisdom, *and* Authority *over them, to redeem them from* that *general Darkness, dismal Ignorance, and fatal Barbarity they lie under: Being* equally *under the power of the* Devil, *who makes them* equally the Enemies to one another, *he being the common Enemy of them all. But* God *has given you good*

Kings, *good* Governours, *many* wiſe men, *and good* Laws; *by which you are inſtructed, and commanded to* Build, *to* Plant, *to* Cloath *your ſelves, to live* juſtly, peaceably, plentifully, *and* honourably *in this World*; *and he has ſent you his good* Miniſters, *to conduct you ſafely to a better. How is it O ye* Chriſtians, *that I ſee ſuch* Barbarous *people among you? How is it, that I hear of* others *ſo wickedly* Rebellious, *as* would pull down theſe good Kings, theſe good Magiſtrates, theſe good Miniſters; *and would bring themſelves under the power of the* Devil, *and* of one another? *Are ſuch people* better *than thoſe you call* Canibals? *Are they not much* worſe, *who under a* pure *and* holy *Religion, are thus* beaſtly *and* ſhameleſs; *who under an* obedient *and* patient *Religion, are thus* unquiet, *and* rebellious; *who under a* loving *and* peaceable *Religion, do thus worſe than* Canibals, bite and devour one another? *What would* They *give to know that* they are unclean? *What would they give to know*, how happy a thing'tis to obey? *what would they give, could they know* how to forgive one another? O *ye* Chriſtians, *I hope God will be more merciful to the Souls*

of

of my poor Father *and* Mother, *for they knew* no better: *But what will become of* ſuch people *I cannot tell, for they* can do no worſe.

The *Politician*, who heard all this, was ſo extremely confounded, and aſhamed; that with great wrath he went up to the *Adamites*, and in the moſt bitter language, reproved them for their *ſhameleſs* Beſtiality. But their *zeal* was as hot as his *anger*; for, without any more ado, they laid hold on him, crying out *Priviledge, Liberty, Property*! Saying, may not we *go* as we pleaſe, and *do* what we pleaſe, but *you* muſt *rule* and *govern* us? We will teach you to invade the *Property* of *the Subject*, and *Liberty* of *Humane Nature*; And with that without any Redemption they hurried him away, tearing him like ſo many wild Beaſts, *and ſo that Power he plac't in the People, at the Beginning, ſoon made an end of him.*

We were now returning back to the *Scholes* of the *Politicians*; and having conveighed honeſt *Jacomo* out of all danger, and delivered him from his fears, he very thankfully took his leave. And now, Sir, (*ſaid I* to *Seignior*

nior Christiano) you see what becomes of the *Politician*, and of his *Proposition* too; nothing can be more *impious*, more *dangerous*, more *ridiculous*. For if every *particular Faction* have so many endless difficulties concerning *Government*, not only in opposition to each other, but even in it self, what must needs be the Villanies, the *follies*, the freaks and *frensies* consequent of them, when in *full Combination* against, and when they shall have overthrown that *which is by Law establisht?* For all these and many more, are the People, for whom *this* Proposition is ready cut and dried: That therefore it was ever *true* in it self, or can be *good* to mankind, I will then be perswaded, (and never till *then*) when that *Golden Royal Age* of the *Politicians* comes to pass; wherein the *People* shall All become *Kings*, wherein *Scepters* shall be as common as *Hedge-stakes*, and *Crowns*, as *Blue Bonnets*, and instead of *Chairs*, they shall cry ha' ye any Thrones to mend: in the mean time, laying aside these ridiculous Dreams; is it not much better for men of all Orders, to mind their *own business*, and according to *Gods* Ordinance,

nance, to live quiet, and godly lives under *their King*, than to be wheedled by the fantaſtical Notions of a few raſcally *Politicians* into *mutinies*, *murders* and *Seditions*, until at laſt they ſcramble to the *Devil* upon all four, in the blood of their *fellow Subjects*? for this pretended *Original* of Civil Power from the *People*, tends only to lead them into Civil Wars, and Actual Rebellion againſt their *Sovereign Prince*; from which,

Libera nos Domine.

We were again returned into the Court of the *Politicians*, and at a door that ſtood open on the other ſide, we ſaw ſeveral people of all ſorts going in. So *Seignior Chriſtiana* and *I* followed them, expecting rather a *Fanatical Conventicle*, than a learned Lecture in *Politicks*; wondring that no body of a long time ſtept up into the Desk. I thought I heard a kind of diſputing and jangling behind me on the other ſide of the Wainſcot, and by the help of a little hole in the Boards, I peep't into the withdrawing Room, and ſaw *Rutherford*, the Author of *Lex Rex*,

Rex, *Hunt*, *Parsons*, and *Johnson*, very earnest in forcing Complements, and Civilities upon one another. *Parsons* especially, who was the Author of *Doleman*'s, &c. drew back, and peremptorily refus'd the *Preheminence* of sitting in the Chair that day; pretending a great deal of *modesty*, and telling them, that *they liv'd in an Age, wherein Impudence was very modish, and that they had the* Confidence *to steal out of that Book, which he was ashamed to own*; at last, by Vote it was fix't upon a *Jesuit* that was a stranger, who told them, That *he should make bold for that little he had to say, with some ends, and scraps of what they had all written; so that they should teach the people by Proxy, and He would do it in disguise.*

He had now fixt himself in the Chair, and after three or four lamentable sighs and groans; *My Brethren* (said he) *never was* Popery *in this world so near breaking in upon us, never was the Nation so much in danger of* Tyranny, *and* Arbitrary Government; *and can ye indure* Tyranny *and* Persecution? *Can you, who are* Free-born *Subjects, indure to be* bound *in* Chains? *To be* burnt *in* Flames? *To be mangled and cut in pieces?*

pieces? Can ye indure to have your Eye-balls hang down like ropes of Onions? *And to have your Guts dangle about your Shanks like* Knee-ſtrings? *To be torn aſunder by Trees, and Wild Horſes? And which is worſt of all, can ye avoid it if* Popery, Helliſh, Damnable, Diabolical, Deviliſh, Infernal, Idolatrous, Cruel, Perfidious, ſilly ſneaking Popery *comes in? And can ye avoid* Popery *coming in, if ye have a* Popiſh King? *And can ye avoid a* Popiſh King, *if ye have a* Popiſh Succeſſor? *And can ye hinder a* Popiſh Succeſſor, *unleſs by a* Bill of Excluſion, ye drive him out like a midnight Thief, and a Robber? *Oh my Brethren, when ye have ſuch* fundamental *Priviledges, when* Parliaments *have ſuch* uncontrollable *Power; will ye be ſuch* Turkiſh Bow-ſtringiſh ſlaviſh *fools, to indure it? Do ye not know* that all Power is Originally in the People? *In the* People, *I ſay, I ſuppoſe ye are acquainted with Them. Do ye not know,* That all Monarchies *are* de jure *Elective? That* the diſpoſal *and* deſcent of the Crown depends wholly upon your pleaſure; *and that You have an* unlimited *Power to* determine this *or* that Government? *That*

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Succeſſion *to* Government, *by* nearneſs of blood, *is* by no Law of Nature, or Divine; *that an* Heir Apparent, *before his Coronation, and Admiſſion by the Realm, hath the* ſame, *and* no more *Intereſt to the* Kingdom, *than the* King *of the* Romans *or* Cæſar *hath to the* German *Empire? And conſequently*, that Birthright and Proximity of Blood, give no Title to Rule or Government; and that it is Lawful to preclude the next Heir from his Right of Succeſſion to the Crown?

The *People* ſeem'd ſtrangely tickled and pleas'd with theſe Cokeſing Doctrines. But *Seignior Chriſtiano* was ſo extremely incens'd, that he had much ado to refrain himſelf; but with a contemptible ſmile: *I deſire, Sir,* (ſaid he) *according to the priviledges of this place that you and I before we part, may freely and ſeriouſly debate* theſe *Points of Doctrine, which you have ſo* Dogmatically *taught the People; for I muſt tell you, that they are ſo far from being either* true *or* good, *that they are the very* belchings *of the* Father of Lies, *and more deſtructive of Mankind, than the moſt* Peſtilential foiſts *that were ever* ſqueez'd from the Bottomleſs Pit.

Theſe

Thoſe your Propoſitions like the chains *of Darkneſs are linkt together to* bind *and* fetter *both* Kings *and* People: *The* Original (ſay you) of Civil Power is in the People; *and that* drags *on this conſequence, that as* they *firſt* conferr'd, *ſo that* they *may afterwards* transfer the Power *to whom they pleaſe. Now this is contrary to* all *Law* Natural *and* Divine. *For as I have prov'd that* Moſes *receiv'd not* any *of his Power from the* People; *ſo neither did* Joſhua *that was his* Succeſſor, *for* Numb. 27. *v.* 18. *we find that God* did in particular order *Moſes* to take *Joſhua* the Son of *Nun*, to lay his hands upon him; *at the* 20. *Verſ.* to put ſome of his honour upon him, that all the Congregation of Iſrael might be obedient. *This was that* Joſhua *whom the* People *were ſo far from* chuſing *to be their* Chief Magiſtrate, *that* Numb. 14. *v.* 10. *They* bad, ſtone him with ſtones, *even for* that *very* obedience, for which God afterwards conferr'd that Honour upon him. *If therefore neither the* Original *of* Power, *nor yet the* Succeſſion *of it, was in* thoſe Ancient People, *becauſe* Iſraelites; *ſo much leſs is it in the* People *of* England, *not only becauſe* Chriſtians,

ſtians, *but alſo, becauſe under an* immemorial Hereditary Monarchy.

This (reply'd he) *is not a* like *caſe, 'tis an* inconcluſive *way of arguing from the* Jewiſh Theocracy.

In *this* (*ſaid I*) it is *not*; for though the *occaſion* was *extraordinary*, yet it ſhews, that God did vindicate his *own Ordinance* of Government, in an *extraordinary* manner too; and as the *Moral Law* was only *that Law written on Tables*, which was firſt *ingraven in the Heart*; ſo the Duties of *Obedience*, and the *Original* of *Authority*, were *naturally* the *ſame* among the *Clans* of Barbarous People, that they were in the *Tribes*; and the *Original* of *both* was *Patriarchical*, derived from, and accountable to none but God; ſo that although I grant, that many Examples in the *Jewiſh Theocracy*, cannot be for our *Imitation*, becauſe *Typical*; yet thoſe things which happened unto them upon the account of their *Rebellions, murmurings* and *diſobedience*, * hapned unto them for *Enſamples*, and *are written for our admonition, upon whom the ends of the world are come, that we ſhould not murmure as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.*

*1Cor.10.11.

But,

But, Sir, (*reply'd the Jesuit*) to come home to our *last* Proposition; let us come to those times, wherein the *Theocratical Government* had an end, in being setled in the Tribe of *Judah*, and Family of *David*. What think you of the case of *Adonijah*? He was *Solomon*'s own *natural* and Elder Brother; yet upon bare suspicion, he put him to death by a Messenger, without any form of Law, and *succeeded* his Father *David* in his Kingdom.

You should *first* have said, *He succeeded his Father*, then put his *Brother to Death* (reply'd *Seignior Christiano*) *But what is this to the People?*

It is enough to show, (said he) That Birthright and Proximity of Blood, give no Title to Rule or Government.

It gives no *Authority* to the *scope* and *design* of your *Proposition* (*reply'd Seignior Christiano*) Shew me such an Instance as this, That *Nathan* the *Prophet*, that very *Nathan*, who by command from God, in a miraculous manner discovered to *David* his secret Murder of * *Uriah*, and his Adultery with *Bathsheba*; should advise *that Bathsheba* to go to *David*, and put him in mind

* 1 King. 1. 13.

of the Oath he ſware unto her, that her Son Solomon ſhould reign after him. Show me ſuch an Inſtance now, and I will conclude it to be *an extraordinary*, as any thing under the *Jewiſh Theocracy*. But there is ſo much to be ſaid upon that account, that nothing but a *Jeſuitical* Commentator would urge it for a Rule, and Example to an *Hereditary* Monarchy in this Age of the World. However, Sir, you have given me an opportunity of taking off one Objection, you pious *Politicians* ſometimes make againſt the Government of *wicked* Kings; You ſay, *That evil Kings ought to be Depos'd, and that evil Princes ought to be debarr'd from the Crown, if they* Apoſtatize *from the Faith.* To which I Anſwer; That as *David* was *the Anointed of the Lord*, according to *Gods Ordinance*; ſo it was not lawful for the People to *revolt* from, *rebel* againſt, or *preclude* his *Heirs* and *Succeſſors*, from their *Right* to the *Crown* and *Scepter*, until *Shiloh ſhould come*, according to *Gods promiſe*: That their *Kings* ſhould be taken away from them, was their *grievous puniſhment*; that they ſhould *rebel* againſt them, was their *grievous ſin*. And thoſe Ten Tribes that did revolt under

under the Conduct of *Jeroboam*, *that ſtriver for the People*, (for ſo his name imports) were utterly loſt a little while after, and never certainly heard of to this day. Well then, as it was not lawful for the *Jews* to *rebel* againſt their *Kings*, or to put by the *Royal Lineal Deſcent*, until *Chriſts firſt Coming*. So neither is it Lawful for *Chriſtians*, who are under ſuch an *immemorial Hereditary Monarchy*, as that of *England*, to *rebel* againſt their *Sovereign Prince*, or *put by the Royal Lineal Deſcent*, ſo long as *they*, or the world remains, even *unto Chriſt's ſecond Coming*. And this will ever hold good, if we conſider, that the *Feudal* Laws join'd to *Evangelical*, or *Apoſtolical precept*, are as much, if not more Authoritative than the Laws of *Moſes*, or the *Predictions* of the *Patriarchs* and *Prophets*. But one thing I humbly offer in Anſwer to all the terrible Arguments of our *Precluding*, and *Depoſing Politicians*; and that is this: That as our Saviour *Chriſt Jeſus*, was lineally Deſcended according to the fleſh, from *thoſe Jewiſh* Kings, *that did evil in the ſight of the Lord*, that were themſelves *Idolaters*; Yet it was not Lawful to

rebel against them, because their Sovereign; and that their *Idolatry* was *no obstacle* to our *Saviours taking our Nature upon him*, because he was God. So neither is any fault of any *Hereditary* Prince, a *just* pretence of *Hindrance* to his *Natural* Right, or of *Resistance* when in Possession, because as much our Sovereign; and because that *Christ*, by the power of his Spirit in the hearts of true Believers, can make use even of *Persecutors*, for *the Building up the Mystical Body of his Church*. God in his Judgements sometimes permits a *Foreign* Power to captivate, or lead away the Prince of his People. But he never allowed of a Power in *the People*, to imprison, or remove, or *preclude* their Prince; I have never met with any Rule, or Command, whereby *the People* are allow'd and injoin'd to *disinherit* a *Prince*, though for *Idolatry*; but I have read *Numb.* 14. v. 12. that God threatned to **disinherit the People** for their **Rebellion.**

How (said he) *can a* People *be* disinherited?

You find in the same Verse (replyed *Seignior Christiano*) *That it was to be done with* a Witness, *as the Author of* Julian

lian *saies in another case; but however, though we meet not with* whole *Nations consum'd in a moment, and utterly extinct by a* Pestilence. *Yet there are many people in the World at this day, who for their Rebellions, are* disinherited to some purpose; *What think you of the* Græcians, Bohemians, *and* Commons of France? *Nay, the* Waldenses, *who had the least blot in their* Escutcheon, *of any* Foreign *Church, did not go unpunished for their Murdering* Trincanel *their Viscount in* Beziers; *nor did they escape a* retaliating *Vengeance for their Insolence, by dashing out the Teeth of their* Bishop *in the Church of S.* Mary Magdalen *in that City; for within forty years after, they were given into the hands of the* Croysadas, *under the* French *Kings, and Sacrific'd in the* self-same *Church. Now as that Affliction made* them better, *so those miseries the People of this Land felt in the late Revolutions, might make* them wiser; *for though they were not Massacred in cold blood, yet they were so* disfranchised *of their Liberties and Priviledges, that they might properly enough be said to have been* disinherited.

But, Sir, What would you have the People do *(replyed the Jesuit)* in case of imminent and *unavoidable Persecution*; had not they better hazard their *Liberties* than their *Lives?*

I suppose (reply'd *Seignior Christiano*) *you do not consider, that they have* immortal Souls *to hazard too. But all the scruples which the Authour of* Julian *has out of the abundance of a reprobate fancy, started in* cases *of* Persecution; *are so fully Answered by the Reverend and Learned Dr* Hicks, *that he may be glad of a* Prison *to hide his face, or of a* Dungeon, *to cover his shame.*

At the name of a *Prison*, the Jesuit sneak't down, and betook himself again into the withdrawing-room; *Seignior Christiano* and *I* followed him, but before we could fix to any further discourse, one that was a great stickler, for the *Bill of Exclusion*, and a Member of the *House of Commons*, came in, and looking with a stern Countenance upon *Segnior Christiano: How dare you* (said he) *affront a Clergy-man, whom every body knows to be an honest man, an ingenious man, and a good Scholar?*

I suppose, Sir, (replyed *Segnior Christiano*) *you value him as little upon the account of his being a* Clergy-man, *as I do upon the account either of his* honesty *or* Scholarship. *And indeed, I must presume to question either your* knowledge, *or* integrity, *that can esteem and value a man for writing a Book, wherein he has so basely, so wickedly falsified and corrupted the* History *of the* Church, *in order to the ruining and undermining the* Present State *of this Kingdom. You are now Convinc't by the Learned Author of* Jovian, *that the Empire of* Rome *never was* Hereditary; *and you cannot prove that the* Monarchy *of* England *was* ever otherwise; *upon which account, I tell you, it is much a* better *Constitution of* Government, *both in respect of* Prince *and* People: *For upon a vacancy, what differences did there often happen between the* Senate, *and* Prætorian *Bands? What divisions among the* Soldiers *themselves? Then what Battels, Wars, and Desolutions? So that at the* death *of every* Emperour, *the whole Body of the Empire was in a* Convulsion. ——— *Whilst* they lived, *What trouble and perplexity had they about a* Successor? *If they did not name one,*

they were afraid of every Famous Commander in the Army, and forced to ſtifle many illuſtrious vertues; if they did nome one, they were alwaies jealous of his haſty *Ambition, and ſo,* never the more at reſt. *How remarkable was that ſaying to* Nero, *who put ſo many men to death upon bare Suſpicion;* Omnes licet occideres, Succeſſorem tuum occidere non poſſis; Though you kill all, you cannot kill your Succeſſor? *Nor leſs Famous is that fatal Story of the Emperor* Caracalla, *who inquiring of his* Magicians, *to know* who *ſhould be his* Succeſſor, *was advertiz'd in a Packet, that it was* Macrinus; *but he delivering the Packet to* Macrinus *before he had read it himſelf;* Macrinus *firſt reads it, and to prevent his own death, ſlew him by the hand of* Martialis *a Centurion, as he retired to eaſe himſelf; and by the* Election *of the* Soldiers, ſucceeded him in the Empire. *But the Kings of* England *need not to trouble themſelves about the knowledge of* their Succeſſors, *by ſeeking to* Magicians; *ſince* God *by his ordinary Providence in the courſe of Nature, and by the Fundamental Laws of this* Hereditary *Monarchy, has indiſputably determin'd and appointed* them, *which is certainly*

certainly the best Law, both for Prince and People; for if Tully said, * Nos Legem bonam à mala nullâ aliâ ratione nisi naturæ norma dividere possumus. We cannot distinguish a good Law from a bad one by any other Rule, than that of Nature. *We may conclude that to be the* Best *of all* Laws, *which to the* Fundamental Law *of* Nature, *has the additional Authority of the* grace of God.

* de Legibus.

It being thus much the right *of the* Princes *of the* English *Blood* Royal, *to succeed in the* right Hereditary Line, *both according to the Law of* God *and* Nature: *How great is the* injustice *as well as the* inconvenience *of* excluding, *or* debarring *any* one *of them, upon* any *pretence, especially, upon such an one,* as will not justifie any private man, to disinherit his next Heir at Law? *Among the* Romans, *there was no such thing as an* Entail; *Yet in the* Civil *Law,* † if a *Child were quite left out of his Fathers Will, or were* especially disinherited, *but without* any *Cause mention'd, or upon* such *a Cause* as the Law did not allow of; *Or if upon a* Legal *Cause, yet not* such *as* was true *in fact, the* Will was void and null. *How then*

† Sir *Rob. Wisheman's Law of Laws.* p. 141.

then shall a Prince of the English *Blood* Royal, *who has his right from* God, *and the* Feudal Laws, *be precluded from that Right upon an* illegal *Cause, contrary to the* Fundamental Laws *of this Realm, contrary to the* essential *reasons, and ends of* Parliament, *contrary to* that very Oath, *by which every member is inabled and qualified to sit in it, contrary to the* Oaths *and* Obligations *of* all *the Subjects of this Monarchy, of* what quality or condition soever they be, *contrary to the last* Words *and* Will *of* King Charles *the First. How can any Act or Ordinance be* valid, *and not* ipso facto, void and null, *that should be made to preclude him? I wonder, that any* English *Gentleman, that has the least veneration for the memory of* that good King, *should go about to preclude his* Second *Son? 'Tis certain, that they who cut off the* Fathers Head, *will not scruple to cut off the* Entail *from the* Son. *But I marvel much, that men professing so great a Veneration for* that *glorious Prince, should do it contrary to* his last Will *and* words *to his third Son the Duke of* Glocester; **Mark what I say, Child, you must not be a King so long as your Brothers** *Charles* **and** *James* **do live.** *But above all, 'tis very*

very strange that such *a motion should be made against a* Prince, *that has signaliz'd his* love *and* kindness *in so many dangers to his* Countrey, *his* compassion *to many people in* distress, *his* Charity *to his* Foes, *his* Fidelity *to his* Friends; *insomuch, that his* Enemies *lay his* vertues *to his charge, instead of* Crimes; *and like* Owls *quarrel with the* Sun *that dazzles them. 'Tis strange that* such *a* Prince, *the* Son *of* such *a* Father, *that has apparently such* unquestionable *right, and who has given* such *assurance for the safety and prosperity of the* Church of England, *should be debarr'd from that right, by* such *an* illegal *Plea, as that of* Presumptive *Popery.*

Presumptive Popery! (*said the* Jesuit in *Presbyterian* disguise) Well! Is it only *presumptive?* Hark you, Sir, I pray (*said he* to the *Excluder*): I think the most part of Your Estate is in *Abby* Lands: it is so indeed (*reply'd he*) and I have been told that at *Rome* they have the *Terriers* of every foot of ground that did formerly belong to their *Monasteries*, and *Nunneries.*

So I have heard (reply'd the *Jesuit*) *they are a pack of subtle Knaves, and they do hope to* recover them again, *or else*

else they would not Plot *and* Contrive *ſo damnably as they do.*

Well! well! (*reply'd he*) We ſhall defeat *their* deſigns, and cut off all *their* hopes, if we can but get the *Bill of Excluſion* to paſs, we need not fear them: For 'tis certain, that if he comes to be *King*, they expect that he ſhould bring in *Popery.*——*I think your Lands about your Seat, did formerly belong to a ſort of* Monks *they call'd* Benedictines; *I will ſay that of the* Jeſuits (*to give the Devil his due*) *that they have not* thoſe *Secular ends in converting* England *to the Church of* Rome, *which* other *Prieſts and Monks have; for they have* no Lands *to recover, as others have; but if you follow your buſineſs, you may keep your Lands long enough for all* the Papiſts. *Come, Sir, be not troubled about it, I thought you had been a man of a* better *Spirit; What ſhall I give you for* 1000. *Acres, when* Popery *comes in?*--Prithee, (*reply'd he*) What do you take me for, do you think that I am afraid of them? I do ſo little fear them, that give me but *one Guinea* down, and I will be bound to let you have every Acre of thoſe Grounds for ſixpence an Acre that day they come to demand them.—

Done!

Done! Done! (*reply'd the* Jeſuit) I'le try what metal you are of; ſo a Bargain was concluded, and they merrily parted.

As ſoon as he was gone, *another* that had been an *Excluder*, came in very melancholy, and walking about the Room in a penſive poſture—— How now, Sir, (*ſaid the* Jeſuit to him) Pray what is it that troubles you? Are you grieved that you cannot get *the Bill to paſs the Houſe of Lords?*——*In truth, Sir,* (reply'd he) *I had rather have given half my Eſtate, than that ever it was brought into the* Houſe of Commons; *I am ſure a* great many *Gentlemen more are of my mind,* pox on't, *that a man ſhould be ſo damnably wheedled by a pack of Knaves and Fools; I think I ſhall have a care of being heated again as long as I live, I think there is ſome Magical Vapours and Damps that infatuate a man ſometimes in* that *Houſe.*—— You ſee now, Sir, (*ſaid he*) what becomes of the *Jeſuits* Plot; it was a fair ſtalking-Horſe for the *Fanaticks* to go a *Blunderbuzzing* with.——*If the Devil had them all* (reply'd the Gentleman) *it were not a farthing matter; we honeſt Gentlemen ſhall never be quiet until they are* all *hang'd.* No

No more you will not truly, *said the* Jesuit, turning from him with a smile; and going to a Gentleman that was walking in the Garden, we followed him: At the first meeting, pray *what news*, Sir, (*said the Gentleman*)? Oh! Sir, (*said he*) we are all utterly undone; I just now understand that the *Bill of Exclusion* is thrown out by the *House of Lords*; so that all the whole Scheme of our designs is broken, and nothing now but silence and forgetfulness must do our business, unless the *Presbyterians* and *Independents*, by some *extravagant* Attempt, do it for us. Pray Sir, (*said he*) What did you expect would be the consequence of *that Bills passing*?— Why? (*said the* Jesuit) we in a short time would have made the Kingdom of *England* Elective, and *this* would have dissolv'd the *Hereditary lineal* Descent for ever; for by *that Precedent*, we had never wanted some excuse or other for a *Bill of Exclusion*, which would have been of greater Authority, than all the *Antiquated* and *disparate* instances, which *Doleman* hath gathered from all History: And then we should have removed the *greatest* Obstacle

ſtacle in the world, to our affairs, by *ſetting up Kings of another Family*, in oppoſition to the *true Hereditary* Line, which was the advice of *Campanella*, a great many years ago; and it was wiſe Counſel then, and wiſer now. For, *Firſt*,—*That Family* is ſo mortally, and juſtly incens'd againſt us, that we can never expect that they will ever truſt, or be reconcil'd unto us. *Secondly*,—The *Profits*, *Honours*, and *ſecurity* which *that Royal* Family, according to the Laws of the *preſent* Eſtabliſht Government injoys, and to which it has a *fundamental* Right, are *greater*, than any Prince that is a *Roman* Catholick can have, were it not for the diſturbances we give them by making Factions and Diviſions among the People. And, *Thirdly*,——The *People* of *England*, under the Rules of *that* Government, and the protection of *that Royal* Family, enjoy ſuch advantages, not only of *Riches*, but of *Knowledge* and *good Converſation*; that all the little Monaſtical Arts and Devices of *Monks* and *Friars*, can never over-reach, or impoſe upon them; but if we could ruine *that Family*, their *Government* would ſoon fall, and nothing

thing would more effectually have done it, than the *Bill of Exclusion*, had it passed.

Well! and What then, *reply'd the Gentleman*, looking a little sternly upon him?

Why! then, (said he) England should have been an Island of *Jesuits*?

An Island of Devils, (said the Gentleman frowning) *You will never have done, until you have ruin'd us; our condition was pretty tolerable, before such* perfidious Traytors *as* you *are, justly provok't the Government (to which you have been so injurious) to Enact* severe Laws, *and* Statutes *against us: 'Tis* you *that have imbroil'd all the rest of Christendom, and now you envy that so* small a spot *of ground should injoy the blessings of Peace. For by this infernal stratagem, you would again involve us in the miserable Confusions of* Civil Wars, *that so no part of the* Earth *may be free from your* wickedness; *and no place in* Hell *too hot for your* reward.

What do you mean, Sir, (*said the* Jesuit) What! are you turn'd Heretick?

No,

No, Sir, (replyed he) *I acknowledge that I am a* Roman *Catholick, yet I deteſt* ſuch barbarous *and* unnatural *Doctrines and Practices the very Venemous Conceptions of Father* Parſons, *who was not only the* worſt *of* Jeſuits, *but a* **Baſtard** *to boot; and I have here with me a poor* Indian Savage, *that can indeed ſpeak* Engliſh, *but has ſcarce ſhak't of his Soot and Greaſe, and is juſt poliſht enough for the common Civilities of life; and I dare venture my reputation, that as ſoon as you ſhall acquaint him with, and make him underſtand* ſuch a Propoſition, *that he will* naturally abhor and condemn it.

All this while, there ſtood waiting behind him, a tall man of a true *Philomot* complexion, but a very luſty Fellow: ——*Corẽe, Come hither,* (ſaid the Gentleman his Maſter) *come hither to this man.* ——

At this he fell a ſhuddering, and went backwards; ſo that his Maſter ſtept to him, and took him by the Arm; but then he drew back until his breech almoſt toucht the ground, ſpreading out his hands, and ſtaring like a wild Bull. *I pray Maſter!* (ſaid he) *I am afraid! indeed I am not Chriſti-*

an enough yet. —— What do you mean, Sirrah, ſaid his Maſter? —— *Is not this Sir*, ſaid he, *Tanto*? Tanto! (*ſaid the* Jeſuit) What is that?——*That is* (replyed the Gentleman) *the Devil or the Tempter:* but *Corée*, Why do you fancy this man to be *Tanto?*———Why? *then he is a* Presbyterian *Chriſtian* as you call 'um, and I tell *you, why I am afraid of him.* My *Father* knowing that I was tamper'd with one of them, (like this man) at *Boſton* in *New England*, beat me almoſt to death for it, telling me, *that he would learn me to kill my Father, and to kill my King.* Well *Corée*, (*ſaid his Maſter*) tell me one thing, do you *Indians love your King?* And do you love his *Son* for his ſake? And when your *King* dies, and goes to the *Green Fields behind the Hills*; has his *Son* his *Matts*, his *Skins*, his *Canoes*, his *Feathers*, his *Bracelets*, and all his *fine* things.——*Yes! yes*, (ſaid he) *All, All.*——And if the King (*ſaid his Maſter*) has *no Sons*; do you *Indians* love *his Brother*, if he has one?——*O yes* (ſaid he) *and* his Brother *has all his* Whigwhams, *his* Womans, all, all; *and then we go lay our hands on our knees, and he laies his head on his ſhoulders, and then*

then we ſing and dance, and go out to fight for him, *and to* hunt for him; *and indeed, if it were not for our Kings, we ſhould utterly deſtroy one another. Now although the* Maſſachuſetes *are ſeveral Nations; yet* every one *takes their* Kings *part, and do what* he *commands, and* honour *him as much as he can, and ſo keep together, and* defend one another. *Nor is it only the Cuſtome of the* Maſſachuſetes *in* New England, *but the* Paroiſti's *in* Florida *are* honoured *ſo too. When* Engliſh *men came firſt to* New England, our *people uſed to ſay,* that King *James* was a good King, and his God a good God, but our **Canto** naught. *But when they heard that they killed* that *Kings* Son, *when he came to be King; they ſaid,* **that they were all Canto's,** *and could not endure them, but ſaid, that you ſent thither the* **worſt** Chriſtians *you had: for in all places the* Indians love *their* Kings, *and* his Brothers, *and his* Sons; *and do but ask thoſe that have a Plantation call'd* New York, *and they will give you a* better *account than I can, for I was very young when I came firſt among the* Engliſh.

That *place* (replyed the Gentleman) *is so called from his* Royal Highness *the* chief Proprietor: *and then turning to his* Indian, *hark you,* Corëe, *thou art* Christian *enough to incounter that* Tanto *Devil; therefore beat him soundly, and tell him, I bid you do so.*

The *Jesuit* seeing the *Indian* coming up to him in good earnest, began to run for it; however, he soon overtook him, and gave him half a dozen *American* Complements with his *Indian Bill* in exchange for his *Bill of Exclusion.*

As soon as they were gone, I am very glad, Sir, (*said I*) to see this *Jesuit* so disappointed.

I do not question, Sir, (said he) *but you may find a great many called* Roman Catholicks, *of my mind as to the Doctrine of* Submission *and* Obedience *to the* Civil Magistrate: *And I do declare, that I from the bottom of my heart do abhor all* Traiterous Positions, *and* Practices, *tending to the ruine of the King and his Government, and look upon them as* Hellish *and* Damnable.

Truly, Sir, (*said I*) it is a very wicked Age, wherein men arrive to *that* height of *disobedience*, that the *lives* of *Princes*, should lie at the *mercy* of every

very *diſcontented Ruffian*, and that their unqueſtionable *Rights* ſhould depend upon the *Wills* and Fancies of every *ſcribling crackt-brain Politician*. But theſe are the *Aſcarides*, the very excrementitious Vermin of the *Body Politick*, and deſerve no other Anſwer, than what a *Louſe* or a *Flea* receives for biting a man; however, becauſe to the *Infamy* of Vermin, they have added the *Venome*, *ſubtlety* and *malice* of Serpents: I think it not amiſs to pluck them out of their holes, and expoſe and ſhow them. But oh! *have a care you don't abuſe an ingenious man and a good Scholar*, (cryeth the meek hearted) Well! there is no great fear of it! For I think a *Serpent* is never a whit the more amiable for his *poiſonous gay ſpeckles*; and I do declare, that if a perſon that is *incorrigibly* ſeditious, ſhould at laſt write a *Treaſonable* Book for the which, *by the Law*, he deſerves to be hang'd, (and for the which he muſt be hang'd,) let him be *never ſo good a Scholar*; I think, that all the mercy he could expect in this world, ſhould be, *to have the many Seditious Volumes he has read, hang'd at his heels, to diſpatch him the ſooner*. But if theſe *Politicians* and

Caſuiſts eſcape *hanging*, they do the more admire and applaud themſelves; not conſidering all the while the *great wickedneſs* a man commits that writes an *ill* Book, by which he may be ſaid to *ſin after he is dead*; nor the *great miſchiefs* they do the *living*, by poiſoning the minds of the *unwary people*, and diſordering and diſturbing the Affairs, and Councils of *Princes*.

Surely (ſaid *Seignior Chriſtiano*) *no Prince in the World ever had a greater trial of his* patience, wiſdom *and* goodneſs, *than* our preſent Gracious Sovereign *has had about this* **Bill of Exclusion**: *Nothing more inhumane could be propos'd, than that He* (*to ſatisfie their unjuſt Complaints*) *ſhould offer ſo* unſeaſonable, *ſo* unreaſonable *an injury to his* Royal *and* only *Brother, whom the loſs of his* other *Brother and Siſters, the ſufferings of* his Father, *and his* own *merits had ſo much indeared him*; *contrary to the Laws of* natural *Juſtice and Honeſty, and to the* Fundamental *Laws of* this Hereditary *Monarchy*. *And although at the very* firſt *thought, and ſuſpicion of ſuch thing, his* Majeſty *at the very* firſt *rejected it, as we may gather from his ſpeech on* Saturday Novemb. 9*th. which was ſoon after*

after a debate aroſe in the Houſe *of* Commons, *for an Adreſs to be preſented*, that his Royal Highneſs ſhould withdraw himſelf from his Majeſties Perſon, and Counſels; *Yet we preſume, that in his Royal and ſerious Meditations, He conſidered the* Righteous Judgments *of God in all Ages, that have fallen upon* them *who thought themſelves either the Richer or Safer in the Poſſeſſions of* injur d *Princes; that therefore, it would be an* injury *even to* that *perſon that ſhould* next *ſucceed upon his removal. That He conſidered the* Fatal conſequences *of his Fathers* compliance *in the Caſe of the Earl of* Strafford; *But that this was of* much *greater Conſequence: we preſume, that in his* wiſdom, *He foreſaw the* malicious deſigns *of a reſtleſs Faction, who indeavour'd to wound* him *through the ſides of his* deareſt Brother: *That he foreſaw the many* diſmal Calamities *that would unavoidably fall upon* the People, *and that of his* goodneſs *he was reſolv'd to* prevent *them: under which his* Royal wiſdom, *and* goodneſs *we now injoy all the comforts of* this *life, and the* beſt *opportunities of obtaining a* better; *For which this* preſent *Age is bound to love and honour him, and for which* thoſe to come, *will*

certainly magnifie and extol him : and Suppose God *should so order it in his Providence* (whose will must be done) *that none of his* Loyns *shall sit upon his* Throne; *Yet we, and all good Subjects, do hope and pray, that after a long and prosperous Reign here on* Earth, *He that is the* King of kings, *will infinitely recompense him with an* immortal Crown *of Glory in* Heaven.

THE

THE Fourth VISION OF GOVERNMENT.

The CONTENTS.

The wicked Policy of raising a **mean** *or* **evil** opinion *of the* Sovereign *in the minds of the* Subjects. *The trivial and unreasonable occasions of such an opinion, a pleasant instance thereof in the Case of the* **Salique** *Law; it is condemned by an* Hermaphrodite. *Better that the* Sovereignty *should be in* **one** *Woman than in* **five hundred** *men. The Sovereignty of* England *in a* single *Person. The* **heresie** *of the* Whiggish Lawyers. *Those that write of the* Antiquity *of* Parliaments,

ments, *and those that* vilifie them, *are* Commonwealths men, *and* enemies *both of* King *and* Parliament. *The* **Characters** *of several* Commonwealths-men; *good advice to them.* *A* Panegyrick *upon the* King, *the* Duke, *the* Royal Family, *and all the True-hearted Nobility, Gentry, Clergy, and Commonalty of* this Realm, *an* hearty Prayer *for them.*

THE Garden Gate that was set open, gave us a very pleasant Prospect into the most solitary, and shady Walks, fit for *Owls*, and *Politicians* to *hatch* in; at a small distance from us, we observ'd a very Diminutive *Non-con.* taking the fresco after the labour of the day; and pulling his *Handkerchief* out of his pocket, he drew out with it a *Scroll* of Paper, which fell to the ground without his notice. *Seignior Christiano* following softly, took it up, and as soon as I came to him; *Here are his Notes*, said he, *smiling, without doubt here is a great deal of stickling stuff in them, let us for Diversion peruse them.* We found a great deal of their *warlike* Divinity,

nity, ſuch as raiſed the *late* Rebellion. But in the midſt of all the bundle, we found a *ticket* rolled up very hard, and at firſt opening, thought it had been a *blank*, but it prov'd to be the moſt *virulent* and *lewd* **Libel** againſt the *King*, in a few lines, that ever I read in my life. ——— *Here* (ſaid *Seignior Chriſtiano*) *here's the* Peace *and* Purity *of the Goſpel wrapt up together; the* Devil *certainly wrote them, when he ſtunk of* Brimſtone; *don't put them in your pocket, they will ſet your Breeches on fire.*

I do aſſure you, (*ſaid I*) I have heard the *Cub* of a *London* Tub Preacher, when he was a *Schole Boy*, repeat *theſe very* Verſes, when I am ſure you might as ſoon have perſwaded him to be circumcis'd, as to have ſaid three lines of the *Litany*: So *early* do theſe *Wolves* inſtruct their *whelps* to *bark*, ſo *early* are they *Catechiz'd* in the Doctrine of *Slander* and *Reproach*; That one would think, they hold it to be **Gans chief End**, *to deſpiſe Dominion, and ſpeak evil of Dignities*: And ſo diligently do they afterwards *practiſe* it, that it ſeems to be not only one of the *Liberal Sciences* of *Fanaticiſm*, but you would conclude, that they main-

maintain *Throwing of Stink Pots*, to be neceſſary to *Salvation.*

It is a wicked *piece of Policy, very neceſſary to* Rebellion, (reply'd *Seignior Chriſtiano*) *it is forbidden by the Law of* Moſes, *by the* Doctrine *and* example *of our* Saviour, *and his* Apoſtles: *but our* Politicians *value no* Laws *of* God, *or* Man; *and* (*knowing that if a* Prince *do not reign in the* hearts *of the People, that they will be apt to forget thoſe Laws too, and lift up their* hands *againſt* him,) *have therefore ſpread about ſuch ſwarms of* Libels, Invectives, falſe reports, unjuſt Aſperſions, *and* Reflections *upon the* King, *his* Miniſters, *his* Councils, *his* Affairs *both by Sea and Land, at home and abroad.*

A man truly, Sir, (*ſaid I*) ſhould have a great care *how* he gives credit to ſome reports.

He had need, as he tenders the Salvation of his Soul (replyed *Seignior Chriſtiano*) *have a care of hearing the* leaſt *evil ſpoken of his Prince, or of entertaining the* leaſt *diſhonourable thought concerning him, leſt he be inſenſibly wheedled into* that diſobedience, *which is* the prevailing *ſin of this unnatural and perfidious Age.*

'Tis

Tis ſtrange (*ſaid I*) it ſhould be the *prevailing* ſin of this Age, under ſo good a Prince.

'*Tis ſo* (replyed he) *and it has too much prevail'd upon the pretences of* doing honour to God. *But if they honour not the King*, whom they have ſeen, how can they be ſaid truly to honour God, whom they have not ſeen? *they* honour God *by* Rebellion, *juſt as they* love *their* Brother, *by* Sequeſtration. *But, Sir, ſo very profligate are the looſe fancies of ſome men, that they ſuffer their* Allegiance *to flag, by letting their thoughts ſink into a* mean *opinion of their Sovereign*, becauſe he is of the ſame Common Nature, *of* the ſame Compoſition of fleſh and blood, with the reſt of Mankind; *Not conſidering, that though he be but a* man *by* nature, *that He is as the* Angel *of* God, *and a* King by his grace. *By* his *grace* (*I ſay*) *who out of the Abundance of his* Mercy, *is pleas'd to govern us by* one, who can have compaſſion on the ignorant, and on them that are out of the way; for that He himſelf alſo is compaſſed with infirmity. *Should the* deſtroying Angel *keep his reſidence amongſt us with Armies of* Locuſts, *with the Nuſances of Plagues and Peſtilences, and*

and with whole troops of the Messingers of sudden death, to execute the Sentence speedily upon the offenders; should he awe us with flaming Lightnings, and loud thunders, we *should say unto our* King, *as the* Israelites *did to* Moses, *Exod.* 20. v. 19. speak thou with us, and we will hear: but let not God speak with us, lest we die.

'Tis certain, (*said I*) that the *wickedness* of a Prince, can never justifie the *rebellion* of the People; but 'tis as certain, that the most *virtuous*, the most *just*, the most *prudent* Prince in the World, can never utterly avoid the *revilings* of some, or the *murmurings* of others. But *Honi soit qui mal y pense.* I am sure, that what ever *evil opinion* any Subject has of his Sovereign, ariseth from an heart much *more evil*, from the *complicated evils* of *discontent*, *ambition*, *pride*, *false zeal*, or *covetousness*. And what ever *mean* opinion others may at any time have, arise from a *wrong one*. Some are as Romantick in their Fancies, as those *Fables* and *Legends*, that speak of no Princes, but what are born with *Roses*, *Crowns*, and *Flowers* on their Breasts. Others again, are as ridiculous in their relati-

relations of *monſtrous Excreſcencies* and *deformities* in the Bodies of *thoſe* they account *Tyrants*; the *Jeſuits* reported, that Queen *Elizabeth had a great black Beard*; and others could not indure the thoughts of *the Sovereignty being in a Woman*. Thus ſome Fantaſtical prejudices or other, poſſeſs and corrupt the fancies of men, that have not *that due* reverence and eſteem for their *Sovereign*, which they ought to have; and upon as light occaſions on the other hand, are moved to the higheſt expreſſions, even of *extravagant* Veneration and duty.

We now ſaw a tall young man walking all alone towards a thick, and ſhady Grove, but ſo diſcompos'd, and ſo deſperately *melancholy* he ſeem'd to be, that we fear'd he had been going to lay violent hands on himſelf; for he oft-times drew his Sword half way out of the Scabbard, then putting it up again, ſmote himſelf on the Breaſt, then biting his lips, and turning himſelf ſeveral times about, we perceived that his eyes ſparkled, his viſage was pale, and being now near enough to him, we could hear him ſay——— *Perfidious, diſſembling, treacherous, and cruel*

cruel Woman. Woman! *did I say*, Viper, Toad, Serpent, *an* Angels *face, but a* Devils *heart*, Syrens *voice*, Crocodiles *Tears*, Basilisks *eyes; I'le rend her from my soul, though I pluck my Heart-strings in pieces with her. O* Nature, *Why hast thou made such a Plague for us as* Woman? *How came they by* this *fatal* power *over us? Why should we* love *them? Why should we* obey *them? What! woman* rule? *Damn'd* tyrant *Woman! What!* Harpies, *and* Furies *set on Thrones? From this moment I wage eternal War with* all *the Sex: and by this light, with this hand will I pluck* her *down* (*be she what she will*) *that sets up her self above the* most contemptible *wretch of a* man *that has but half an Arm, and but one Eye.*

You are in the right, indeed (*young man*) reply'd a *Jesuit* that was just by him. It is not *fit*, it is not *natural* for a *Woman* to *rule* and *govern*; should they sway the *Scepter*, that hold the *Distaffe?* Should a *Woman* be *Sovereign?* when a *man* is the *head* of the *Woman*, can she be the *head of the Church?*

The young man answered him not a word, but was on a sudden very strangely

ſtrangely altered, for pulling his Hat over his Eyes, hanging down his head, and almoſt in a ſwoon, the Tears guſht in full ſtreams from him; and he ſaid, ——— *My* dear *but* cruel Orinda! unkind Orinda, *what have I done, to deſerve your* ſcorn *and* hatred? *indeed* I know not what I have done; *but that I may never offend you more, adieu! for ever adieu! from this Moment I go into everlaſting Baniſhment; in yonder dark Shades, and ſolitary Rocks, will I ſit and mourn with the* faithful Turtles, *and there*

Spend the remainder of my lingring Tears;
'Till I at laſt diſſolve in Sighs, and Tears.

What *Pſalms! Pſalms?* Cry'd the *Non. Con.* (*who dropt the Libel*) and was come ſo near as to hear theſe laſt lines; *What! Pſalms, quoth he?* A *Godly Youth, a Godly Youth*, I warrant him.— No, Sir, *ſaid* Seignior Chriſtiano, He is not ſo *merry* (poor Youth) He is *troubled in mind*, pray do you *comfort* him up if you can.

To *comfort the Afflicted*, is not only my *Buſineſs*, but *delight* (*ſaid he*) and then applied himſelf in a long Harangue of incoherent and impertinent Cant.——The Youth took no manner of notice of him, but now and then ſigh'd, and ſaid, *Orinda!*—— As ſoon as he perceiv'd his *malady*, he chang'd his note.

Fie, Fie, (ſaid he) *What ruine your ſelf for a* Woman; *are there not others as good as* ſhe, *as Beautiful? And if any of them prove* kinder, *is it not* better *for you? You are a man of parts, that may be very ſerviceable to your Countrey, come, come with me, I'le help you to as good a Wife as your heart can wiſh for; ſome Women will be cruel; Queen* Mary *was a grievous Perſecutor, not* fit to govern; *a very* Jezabel, *ſaith* Calvin, *and one that burnt* Proteſtants, *with* their Books *and* Writings.

The Youth ſate leaning on a Bank, anſwering nothing; at laſt, a Meſſenger came to him with a Letter, which, we ſuppoſe, brought *more* comfort in it, than any of us could give him; for he had not the power to read it altogether, but when he had done, he was ſo raviſht and tranſported with *joy*, as never

ver was poor *Malefactor* when unexpectedly *reprieved* from a *moſt cruel death*, juſt ready to be inflicted upon him; for he trembled with *exceſs* of joy, his colour came and went, now he ſtood fixt like an Image without life, and then kneeling down: *My* deareſt, ſweeteſt, Sovereign Queen, *and* Goddeſs (cry'd he again weeping) *I'le* love *thee*, *I'le* obey *thee all the daies of my life! A thouſand Beams of* gladneſs *dart through me; I am all over Sunſhine, I'le do* homage *to the very Wormholes of thy Footſtool.* With this he kiſt the ground, and then ariſing up, and looking ſternly on the *Non. Con.* and the *Jeſuit*, he laid his hand upon his Sword, and *ſaid*; Traytors, Rebels, *and* Villains, *ſpeak* one *ſyllable more in diſhonour of* that glorious Sex, *and I'le cut you both into* Atoms. *But* you, *Sir, that ſpoke againſt Queen* Mary, *aſſure your ſelf, for what you have ſaid againſt her already*, becauſe a Woman, *I am reſolv'd, if ever I come to be* Juſtice of the Peace, *I'le put the* 35th. *of Queen* Elizabeth *in execution, againſt all thoſe of your Faction, before any* other *Statute of* any Kings *whatſoever.* —— *Oh! Sir,* (ſaid the *Non. Con.*) *indeed, Queen*

Elizabeth *was a very* gracious *Queen, she was* moſt worthy to Reign——*Truly*, ſaid the *Jeſuit*, I am not ſo much againſt all Women, *I love them well enough, for I am ſure we would monopolize them all; I ſay the Queen of* Sweeden *was a moſt* renowned *and* glorious *Queen. The Queen of* the South *ſhall not only be celebrated; but the* North *too, have had a Queen of as famous memory, moſt* worthy to Reign, *becauſe ſhe refus'd it.*——*But* mine! mine! (ſaid he) *is worth them all, and ſhe ſhall* Reign, *and I will live as long as I can, that ſhe may* long live, *and* Reign *over* me.

At theſe words the Youth very nimbly marcht off; and as ſoon as he was gone: Well! *ſaid the* Jeſuit, I do, and muſt ſay, that the *Salique Law*, which debars *Women* from the *Crown, is a very wiſe and good Law.*——*So 'tis* indeed (*ſad the* Non. Con.) and very fit to be put in execution upon Occaſion; for *Women are fooliſhly ſilly and weak, and not at all fit to govern.*

More fit than you are to preach, cry'd an odd kind of a perſon, as I thought of the *Epicæne* Gender.—Who affronted you, cry'd the *Non. Con.* ſtaring upon h—? *You did*, (ſaid the *Hermaphro-*

maphrodite. You have injur'd the better *part of me, which is* Woman; *you ſay they are* fooliſh, weak, and not fit to govern; *which I tell you is contrary to the Law of* Nature, *to the Laws of* this Realm; *and moſt of all, contrary to* my Own Experience. *For when my* Manhood *has a mind to be* reſerv'd, *I find that almoſt every* Drab *can pump it out of him; but my* Womanhood *can* keep *her Counſel, better than ſhe can hold her water; when my* Manhood *diſcovers his love or hatred,* openly, violently, *and* fooliſhly, *my* Womanhood *can more eaſily hide and cover* them, *than the freckles and wrinkles on her face. 'Tis my* Womanhood *makes my* Manhood, witty, wiſe, *and* valiant; *and in* my ſelf *I find by experience, that the* Women *influence, direct, guide, and govern* all *Men living; and ſince I cannot indure* two *Principles of Sovereignty in the* ſame Soul, *and that the* Nature *of my* Body *inclines moſt to the* Female *Sex, I* have therefore rightly plac't it in the Woman.

They were ſo confounded with this *Poſitive* Conviction, from one of the *Doubtful* Gender, that they both of them ſneakt away; and as ſoon as they

were gone; that Sovereign *(said I) that pleases them*, shall be Sovereign it seems as long as they think fit, and *none* else; For they measure the *Rights* of Princes, by the rule of their *own Interests*; and whether the Sovereign be *Man* or *Woman*, it is all one to them, if either *Her*, or *His* Majesty, do not favour them, so as to let them have their wills, they are presently upon the *Deposing Vein*; and rather than want Arguments to incite the People to it, they will make use of *old ones*, or *borrow of one another*. Come for once and away, I'le tell you what a strange fancy I have now in my head. I do fancy, That *the time will come, when the Spawn of these very* Presbyterians, Independents, *&c. who now at this time, do so magnifie and cry up the Reign of Queen* Elizabeth, *will join with the* Jesuits *in defence of the* Salique Law; *and wherein they will as much extol and commend the Reign of King* Charles *the Second*. However, the great Game is, that the Sovereignty of *England* should not remain in *one single Person, Man*, or *Woman*; for they are for transferring it to a *great many*.

Well!

Well! for my part (said *Seignior Chriſtiano*) *I ſhould not like well to ſee three or four hundred* Suns *ſhining in* England *at once; it is a good* Temperate *Climate* now, *but* then *it would be* too hot for me. *For I muſt tell you, that it is much better for* England, *that the* Sovereignty *ſhould be in* One *woman than in* five hundred *Men. And I wonder, that the* Jeſuits, *who call the Virgin* Mary *the* Queen *of* Heaven, *and adore her more than our* Saviour *himſelf*, who is the King of Glory, *ſhould not pay the* Homage of Sovereign Honour *to* that *Sex on Earth, to which they pay* Divine Worſhip *in Heaven. But our* Politicians, *who ſay in their hearts*, there is no God there, *would have no* King *here; They think a* great *many heads is better than* One; *and one Mans, much* better *than a great many Womens. However the ſimple, and honeſt* Chriſtian *is very apt to think that* God (*who is the fountain of all Wiſdom, and by whom* Kings *and* Queens, *are made* Nurſing Fathers, *and* Nurſing Mothers *of his Church*) *does not limit his Spirit to* either *Sex. That he can inrich* one ſingle *heart, with his* Heavenly Grace; *that it ſhall prove more inſtrumental to his* Glory, *and our* Good,

than the Worldly Wisdom, and Policy of all *Mankind: and on the other hand, let those* Politicians *look into the* 29th *Chapter of* Isaiah, *at the* 13th. *and* 14th. *Verses, (a Prophet is as good as a* Politician, *because he foresees what will come to pass, they only design what they would have come to pass) and they will find, that God saies;* Because their fear towards me, is taught by the precepts of men; therefore behold, I will proceed to do a marvellous Work amongst this People, even a marvellous work, and a Wonder; for the **Wisdom** of their Wisemen shall Perish, and the **Understanding** of their Prudent shall be hid.

This, Sir, (*said I*) would have been a good Text to have Preacht upon before the **Mittena Gemot**, or *meeting of the Wisemen* at S. *Margarets* in *Westminster*, about the Year 1641.

Oh! (replyed *Seignior Christiano*) *it had been a* Malignant *Text, and the* Preacher *would have been committed to the Custody of the* Black Rod. *For they were then scrambling for the* Sovereignty, *to share it amongst themselves; however they soon lost it,*

by

by the ſame *Principles by* which *they* Uſurpt *it*; *and whilſt they kept it, they made* ſo ill *uſe of it, that had the* Proteſtants *in Queen* Maries *Reign, been then alive, they would have commended* her, *as much as the* Fanaticks *have done Queen* Elizabeth. *So dreadful was that Judgement when inflicted upon* England, *which was anciently threatned to the* Iſraelites, *for their rebellion againſt their Sovereign*; * the Children of Iſrael ſhall abide many daies without a King, and without a Prince, *&c.* * Hoſ. 3. 4.

Lord, Sir, (*ſaid I*) if it was dangerous to preach then upon ſuch a Subject, before the *Wiſe Men* at *Weſtminſter*; 'tis in vain to preach it now to *ſome* people: for they, very *learned in the Law*, will tell you, that *they did not ſet up another King*, a *Jeroboam*, (to which that Text relates) but that they more prudently *transferr'd*, or, at leaſt, *fixt the Sovereign Power* in a *Parliament*; and therefore will ſay, *What ſignifies your old faſhioned Divinity, to the Learned in the Law?*

Thoſe Lawyers (reply'd *Seignior Chriſtiano*) *learnt their* Seditious *Principles in the* State, *from* Schiſmatical *and* Heretical *ones in the* Church. *And they*

they that maintain that the Sovereignty of *England* is not in one single Person, *are as* great Hereticks *for* Lawyers; *as the* Archontici, *the* Marcionites, *the* Heracleonites, *the* Colarbasians, *or* Valentinians, *were for* Divines; *and they were* Hereticks *who were condemn'd for holding* Several Beginnings.

Truly, Sir, (*said I*) I think here comes one of these *antient* sort of Gentlemen, you talk of. For we now overtook a Comical old Fellow, in such a Garb as I never before had seen; he had a great Ruff-band on, which needed no imbroidery, for it was made up of old *Saxon* Manuscripts; and the Trimming to his Cloaths, was old Parchment tassels, tagg'd with Wax, upon which was the Impression of King *Arthurs Tooth*, and of the *Fangs* of *all his Knights*.

This is a pleasant Antiquarian, (said *Seignior Christiano*) *let's brush the Cobwebs off him a little, and make our selves merry with him.*

We needed not to seek long for an opportunity, for he immediately came up to us, saying, *Gentlemen, my Business in this World, is to vindicate the honour of our* English Parliaments, *from* the

the Calumnies of those, *who say*, That the Commons of *England* were introduced, and begun, *An.* 49 *H.* 3. *Therefore pray come along with me into yonder* Castle, *and there I will shew you all the ancient, and* undeniable *Records under the* British, Saxon, *and* Norman *Governments.*—— We willingly followed him, until he brought us into a very large Room, where there was Provender enough for the Rats and Mice of twenty Generations. He had now pull'd his Hat off, and made a low obeysance to an heap of musty Parchments, when a bold Fellow came up, and with a great deal of scorn, kickt them all about the room. *You old fop*, (said he) *look you here, I have in this Cabinet of mine, a sett of* Antiquities *worth a thousand loads of your mouldy* Parliament Rolls. *Here is*, said he, *the Tongue of* that Parrot, *that was first Speaker to the* House of Commons *in the* Parliament *of* Birds; *and here are two of his Speeches*: *Here is the* Ancient Charter *of the* City Mouse, *which he forfeited for eating too far into an* Holland Cheese; *Here is a* Tobacco stopper, *made of* Log, *the first King of the* Froggs: *What do you talk of your Records, and Parliament Rolls, and*

House

House of Commons; *a fart for your House of Office?*

We did certainly expect, that the *Antiquarian* would have flead him alive, to have made *new Vellum* of his skin, for the affronts he put upon his *old Parchments*. But what was extraordinary strange, we could not discover, that he was in the least angry with him, at which we much wondred; and therefore I examined those *Parchments*, and found them to be the same which Mr. *Petyt* of the *Inner Temple*, had made use of, for *Asserting the Ancient Rights of the Commons of* England, *Printed in the Year, Eighty.* And therefore (*said I* to *Seignior Christiano*) the writing that Book at a *Time*, when the just Priviledges of Parliament were not in the *least* call'd in Question; but on the contrary, when not only the Kings *Prerogative*, but his *life* also was in Danger by a Conspiracy, formed among several that *were Members* of *that* House, was just as if one should have written of the *Antiquity* of the *See* of *Rome*, and of the *Grants* of our *English* Kings, to several *Popes*, at *that very* Time, when the *Popish* Plot was first discovered.

Why, truly, (reply'd *Seignior Christiano*)

ano) *'tis pitty, but that Mr.* Petyt *should have the* ſame *reward the* next *Parliament, which that* laſt *Parliament would have beſtowed upon* ſuch *an Authour; and that he may not want company, ſome hope, that the next Parliament will take the* Ignoramus Jury *into conſideration; it being a caſe, according to Mr.* Lambard, *his own* Antiquarian, *not within the reach of any ſtanding* Law, *or* Statute, *and in which* the Parliament hath Jurisdiction. *Archion. f.* 105.

But, Sir, *(ſaid I)* I further remarque upon that Book, that whilſt he pretends to aſſert the *rights* of the *Commons*, he hinders the *main Ends* of *Parliaments*; What a noiſe does he make of *Baronagium, Generale placitum*, and *Communitas Regni*, and ſeveral other denominations by which the *Common Council*, or *Parliaments*, were expreſſed? But not with any deſign to the *right* ends, for which they were called; One great *end*, according to *his own* Quotation out of † *Knighton de Event. Angl.* is, *ut Inimici Regis & Regni* **Intrinſeci**, *& hoſtes extrinſeci deſtruantur & repellantur; that the* **Domeſtick** *and foreign Enemies of the King, and Kingdom, may be deſtroyed and repelled.* And in order to this, it is very requiſite, that the † *Preface. f.* 43.

King

King ſhould have thoſe that are *all* Loyal Subjects in that Great Council; that He ſhould be ſupplied with moneys to defray the Publick Charges; and therefore what ſignifies a great many of the Records he has quoted? and that in particular of the 34 *E.* 1. unleſs he had deſign'd that the laſt *Weſtminſter*, and *Oxford* Parliament, ſhould have conſidered *Onera Domino Regi incumbentia*, as *that* Parliament did, by which dutiful Conſiderations of his Parliament, King *Edward* I. became a Victorious Prince; for he awed *France*, ſubdued *Wales*, and brought *Scotland* into ſubjection; of whoſe King and Nobility, he received Homage. But a *King*, it ſeems, may be made **Glorious** at a cheaper rate, than *Victorious*: and our *Antiquarian* forgot in his Quotation, that honeſt old Rule; *Incivile eſt particulam aliquam Legis ſumere, non perſpecta tota Lege.* For he ſhould as well have had reſpect to the *end* of their meeting, as to the *particular* Perſons that were there, had he written as became a *Loyal* Subject, and an *honeſt* man at **that** time; and I do not at all queſtion, but he who ſeems ſo tender of wounding the *Peerage*, would be the firſt, were it in his power,

power, that would turn the *Biſhops* out of the *Houſe of Lords*; although for the blood of him, he cannot in all his reading, bring the *Burgeſſes* into the *Houſe of Commons*, but muſt ſtumble over *Archbiſhops*, and *Biſhops*, by the way,

I ſuppoſe, (reply'd *Seignior Chr.*) *He Dedicated* that *Book to the late Earl of* Eſſex, *for the* ſame *reaſon*, *that the laſt Edition of* Gods Revenge againſt Murder, *is Dedicated to the late Earl of* Shaftsbury.

At this, both the *Antiquarian*, and *He* that kickt about his *Parchments*, join'd together, and came up to us with a great deal of Fury; and had not I by chance catcht hold of his venerable Ruff, and threatned to demoliſh that reverend relick, we had not parted without a fray; but he thus receiving ſome damage at the firſt onſet, they compounded the matter, and ſo we parted pretty quietly.

No ſooner were we got from them; *But you ſee*, (ſaid *Seignior Chr.*) *they* both *agree againſt any* one *that defends the Government*; *and in* the main *deſign*, *of changing this Ancient* Monarchy *into a* Commonwealth. *For they who* vilifie *Parliaments*, (*if they do it not out of a raſh*

rash and inconsiderate humour) *do it with an* ill *design to make the King suspected by his People*; *and so at last*, would have no King; *and they who give to Parliaments* that power *that does* not *belong to them, give them power to* destroy *themselves*, *and so* would have no Parliaments: *a true notion of a* Commonwealth, *destroys the very* being *both of* King, *and* Parliament; *for he that diminisheth, or taketh away the* Prerogative *of the* King, *takes away the very* Power *of* Parliament, *even* when He pretends to give them the Kings Prerogative. *So they that fought for* King *and* Parliament, *in the late Wars, fought against them* both, *as appear'd in the conclusion, and* England *can never be a* Commonwealth *again, until their be* no King, *and then there will* **ipso facto, be no Parliament.**

As soon as we were out of the Castle, we saw a world of people coming towards the Gates, so that I fancied, that we were formally Besieged: but it seems, they only came thither for *Intelligence*, as their Custom was once or twice a week. Upon which, we fell in among them, and found people of all Qualities, and Conditions, but most of the *common sort*, and a great many *Women*

men I do not know. But methoughts I found my ſelf ſtrangely uneaſie among them, for they differed very much from men of *Debonair*, and *civil* converſation, they had ſuch a *dreaming* way of talking, ſuch *leering*, and *ſuſpicious* looks, that I never ſaw ſo much *ill Nature* together in a crowd, all the daies of my life; and almoſt fancied, that they had a *particular* ſmell with them. *Seignior Chriſtiano*, (who ſaw me in a muſing quandary) taking me aſide, *if there was* (ſaid he) but a ſmall ſtrinkling *of* Laplanders, *and* Canibals *among them, they would be the compleateſt Body of* Commonwealths-men *under the* Sun: *However that they may not want ſome Foreigners to illuſtrate them, they have a few* Calviniſtical *and buſie* Walloons *prickt in among them.*

Have they not a few *Rattoons*, and *Baboons* too (*ſaid I?*) Truly they have as much reaſon to be altering, and changing the *Government*, as any *Walloon* of them all. Is it not an horrid ſhame and ſcandal, that they who are *naturaliz'd* by the *favour* of the Prince, and have here gain'd *good* Eſtates under the Protection of *his* Laws, ſhould grow inſolent and mutinous; and join

with Rebels to ruin *him* and *his Government?*

You know the monstrous gratitude *of a Factious* Fanatick, *or you know nothing*, (said *Seignior Chr.*) *how many men whose* dulness *his Majesty has covered with a Title of Honour, and a Gold Chain, have in requital, acted as if they design'd the old Game of* binding Kings in Chains? *'Tis nothing certainly, but the Spirit of* ingratitude, pride, ambition, covetousness, or revenge, that makes so many *Commonwealths-men* in the Kingdom of *England.* I could give you the exact Characters of these men, their particular rules of *Education, and their* behaviour *in their several Imployments, but they will not* singly *stand the shock of a* reprimand, *and I have no time at present to do it, therefore I will in general advise them all.*

We being now got up a little hill, and they all before us. *Men, Women, and Children* (said he) *Tag, Rag, and Bobtail; since the* good old Cause *is in so* bad *a condition, that you can never expect to turn this* Kingdom *into a* Commonwealth *whilst ye live, and think that without one, you can never die in peace. Let me advise you all, to make a step to a certain*

tain place at the Head of the River Nilus, where Sir John Mandevil in his Travels, tells us, the People themselves have none; but that like Flounders, they wear their eyes, and mouths in their Breasts; these would be fit Companions for you Commonwealths-men, for those who will have no King, or no Bishops, are properly called ἀκέφαλοι, men without heads; truly folks, 'tis not fit ye should stay here, for ye have made your selves such monsters of men, as the world never knew: You that stickle so for a Commonwealth, have taken such wicked courses to procure one, as are condemned by the Laws of all the Commonwealths that ever were since the World began; the Gallant Romans, under Consuls and Tribunes, scorn'd to make use of treachery, breach of Faith, secret Assassinations against their most dangerous, and formidable Enemies in Time of War (or at least they were forbid in the Civil Law) but you have added the invention of Blunderbuzzing against your own Gracious and good Prince in Times of Peace. Perjury, of which you have been so scandalously Guilty, was a crime so detestable to all Nations; * that a learned Casuist tells us; Perjurium autem vel ipsis etiam Ethnicis inter gravissima illa Crimina

Niceph. l. 18. c. 45.

* Sanderson de Jur. oblig. Prael. 7.

eſt habitum, quæ credebantur Deorum Immortalium iram non in Reos tantum, ſed & in Poſteros ipſorum, imo & in univerſas Gentes accerſere. Perjury, even by the very Heathens, was reckon'd among thoſe higheſt crimes, which were thought to ſtir up the anger of the Immortal Gods; not only againſt thoſe that were Guilty of it themſelves, but alſo againſt their Poſterity; ay, and againſt whole Nations too. *I will not either name, or number the great* follies *and* impieties, *that you upon* this ſcore *have committed; the greateſt of all is, that you will not acknowledge* them *to be what they really are,* very evil; *but have a care of the* wo *that is threatned to them, that call* evil good, *and* good evil: *Let me adviſe you no longer to believe that to be* Faith, *which is* Faction; *let me adviſe you, not to think that to be* Religion, *which is* Rebellion; *let not your* Gain, *be any longer your* Godlineſs; *and do not imagine* Covetouſneſs, *to be a* ſaving Grace; *or that* labouring for War, *is the* way *to* Peace; *change either your* Country, *or your* Conditions: *if you ſtay at home,* ſtudy to be quiet, learn to live in peace; *in peace! A bleſſing ſo ſo much the* greater *to you, by how much the*

the less *of it* all *other Nations under the Heavens do now injoy. This little world* alone, *like another* Goshen, *sees, and feels the brightest influences of the* Sun, *when as all the habitable World besides, is a Land of* Darkness, *of* Darkness that may be felt; *loud Thunders, killing Lightnings, and deadly Hail, are* one continued *storm from the* East *to the* West, *from the* North *to the* South; *the* Sword *of God and man is drawn to scourge the sinful Age; Rivers are stain'd with Blood, and devouring* Locusts *cover and infect the Earth; but none of* these *Plagues* come nigh your dwelling. *You have so hardned or Tyrant* Pharaoh *to deserve them, and therefore* do not ye your selves bring them. *Let no* croaking Froggs *come with noisome Petitions in* your Kings Chambers; *but above all,* **do not kill the first-born of all the Land,** *lest at last you bring a* deluge *of Miseries upon you, a* Sea, *a* red *Sea, a* Sea of Blood *to overwhelm you.*

By this time, on large Plains upon our right hand, methoughts I saw mighty and vast numbers of the *Loyal* and *true hearted* Nobility, Gentry, Clergy, and Commonalty of this, and other his Majesties Kingdoms, and Domini-

ons, making their several *Addresses* to his Sacred Majesty, congratulating *his Majesty's*, *his Royal Brother's*, & *Kingdoms safe deliverance* from the *late Barbarous Conspiracy*. I was so extremely pleased with so noble a sight, that I almost wept for joy, and could not forbear breaking into these expressions. I envy not those who either saw *Solomon* in his Glory, *Cæsar* in his Victories, or *Augustus* on his Throne, since I this day see our Gracious Sovereign King *Charles the Second, triumphing in the hearts of his People*; a Prince who to their vertues has his great *Fathers* and his *Own* too shining in the most Illustrious instances of his *Valour*, *Conduct*, and *Wisdom*. But why do I attempt to speak his praises? the rising and setting *Sun* must do it, which sees those far distant Countries, that are happy under *his Government*, and therefore strives to *inrich* them with *plenty*, which he *influences* with *peace*; however we see here before our eyes, those in whom both himself, and we all are *happy*, his Royal and illustrious Brother *James* D. of *York*, a Prince of rare and singular virtues, who has fill'd the *Earth* and *Seas* with his *Victories*, and the *whole World* with his *fame*;

we

we see the rest of the *Royal Family*, which we hope will be as *numerous* as 'tis *truly great*, being inricht with the vertues and Blood Royal of *all* the Princes in *Christendom*, and springing from the *most antient* Royal Lineage in the World; we see the great *wisdom* of our Royal Sovereign in his choice of all his *chief Ministers* both in *Church* and *State*; who every *one* deserve a *Panegyrick*, but that their good deeds proclaim them better than our best words: we see our *Monarchs glory*, and the *Kingdoms honour* in the loyal, liberal, and valiant *Nobility*; in the true hearted numerous, and charitable *Gentry*; in the loving honest, and obedient *Commonalty*. We see the *publick* glory, honour, justice, and piety of the *King*, and *all* his loyal *Subjects*, in the many magnificent and pious works of *Charity*; and we hope that *all* the people of the Land seeing these *many*, these *great* and *good* examples, will for the future become loyal and obedient under so *gracious* a Sovereign, peaceable and quiet under so *good* a Government, holy and just under such *righteous* Laws.

At this, *Seignior Chr.* kneeled down, and that (said he) *these things may come to*

to pass, we will use better means than the Politicians *of a wicked World, and therefore as good Christians with the Church,* let us Pray:

ALmighty God, whose Kingdom is everlasting, and power infinite, have mercy upon the whole Church, and so rule the hearts of thy chosen Servant Charles, *our King and Governour, that he (knowing whose Minister he is) may above all things, seek thy honour and glory; and that we, and all his Subjects (duly considering whose Authority he hath) may faithfully serve, honour, and humbly obey him in thee, and for thee, according to thy blessed word and Ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth ever one God, World without End.*

At this, such infinite multitudes cry'd aloud Amen, Amen, that it was like the noise of many Waters, or the sound of those loud Thunders at the delivery of the Law; at which magnificent and glorious noise, all the *Vision* fled away, and I awakt.

FINIS.

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XUM